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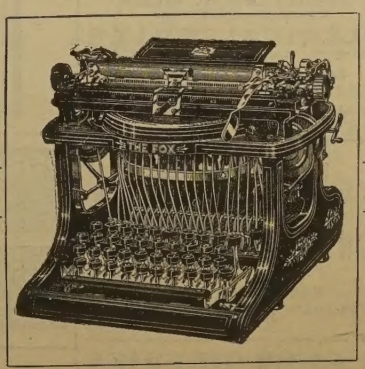

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Editorials and Comments

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The Government of India has lately decided to add one company of native Christians to each of the twelve Madras regiments. This is a new departure and a recognition of the numerical importance of Christians in the Empire.

FOR THE SECOND SUNDAY IN LENT.

As far as we are able to judge, it was purposely to place Himself within reach of the Syro-phœnician's sorrowful necessity, that our Blessed Lord took the journey from Galilee to the borders of Tyre and Sidon. Nevertheless, when she came into His presence, He interposed delay in granting her petition. First He was silent. Then He spoke to her almost roughly. Only at last, after questioning and explanation—more probably than the Gospels record—did Christ lift the burden from the Syro-phœnician's heart, with words which He had intended all along to utter: "O woman, great is thy faith: be it unto thee even as thou wilt."

We wonder that there could have been any delay, under such urgent circumstances.

Apparently the delay was altogether for the sake of the woman herself—that she might learn certain essential lessons with regard to prayer—and it is with similar purpose, we may conjecture, that the Church gives us this narrative at the Lent season: that we also may be taught to pray aright.

The Syro-phœnician fell into two mistakes. She ventured to employ a title, "Thou Son of David," in all probability with no comprehension of its meaning; and in general the line of her approach to Christ at the start was not the one which became her as a Gentile.

Great this woman's necessity; and yet Christ did not rush headlong into the granting of her desire. He tarried to instruct her. If, as seems likely, she had spoken the words, "Thou Son of David," unintelligently and as a mere incantation, surely it was worth while to keep her waiting a moment, and to impart to her the teaching of which she stood in need. If she, "a woman of the nations," had sought with a dash of insincerity to approach Christ as though she were "a daughter of Abraham," surely it was worth while to correct her in this, and to instruct her "as to the relation of the heathen to the Jewish world, and of both to the Messiah."

Thus our Lord, though eager to grant this suppliant's request, nevertheless tarried to instruct her. And the Syro-phœnician, with that quickness of comprehension which belongs to woman, saw her mistake and corrected it. She dropped the words which in a way she was not entitled to use, unintelligently at least, and once more cast herself before the Master; this time with the appeal which became her as a Gentile, outside the Davidic covenant: "Lord, help me!"

The lesson has to do with us in our prayers. Words and titles, unthoughtfully rolled from the lips, transform prayer into a mere incantation. Let us see to it, therefore, that we "pray with the Spirit, and with the understanding also."

B.

A C. M. S. missionary in Japan says: "Reader, do you realize that there are over 45,000 sick and wounded in the military hospitals to-day? That in Osaka alone they will soon number more than 10,000? That every facility is being given to Christians to work among them? in a word, that the opportunity is unique. If so, will you not help us by your prayers?"

Not long ago a proclamation was posted in a town in Shansi, China, officially ordering Christians to pay regular dues for supporting Confucian temples. Real religious liberty will come slowly in such a country, and with it many a shock and jar; for the average Chinese official can not realize that he persecutes Christians by an order maintaining an ancient custom.

WHY HOME MISSIONS?

RECALLING what appeared in these columns a couple of weeks ago, regarding the necessity for a band of exceptionally self-denying and generally celibate priests, if we are to carry on the work of the Church in the hundreds—probably thousands—of communities where adequate support for a priest with a family cannot reasonably be looked for, suggests the further question: Why should we plant the Episcopal Church in these places where other religious bodies are already established?

Not every Churchman, we venture to say, would be ready to give a really adequate answer to this question.

Is it from what is sometimes termed "denominational pride"? Then the motive is unworthy. It is right for us to love the Church we call "ours"; but Presbyterians, Congregationalists, and others, love their own ecclesiastical bodies, too, and we have no right to intrude our preference upon them. Such a motive is selfish.

We believe that worship in the rhythmic grandeur of the liturgy, consecrated by the lips of many ages, is more fitting than the common sectarian "long" and "short" prayer and the sermon; but we should not be prepared to deny that God would hear and answer the prayer of faith, even though it be couched in terms that have not received that consecration.

We believe that a vested minister appears in more fitting guise than one whose dress betokens simply the fashion of the day; but we could not hold that the vestment makes the man more holy, more sincere, or more eloquent.

We believe that our traditional Church music, and our well-trained vested choirs, are more fitted to join with angels and archangels in the choral praise of heaven; but it does not follow that the heartily sung "Gospel hymns" that come from the throats of a whole congregation of sectarian worshippers, ring less melodiously before the Throne on high.

We are proud of the long and noble ancestry of the Episcopal Church, through many generations of Christian people, reaching back to the twelve apostles and to our Lord Himself; but noble ancestry does not always guarantee noble descendants, and many self-made men have performed greater deeds than have those upon whom the *noblesse oblige* was seen to rest.

The fact is, these several characteristics of the Episcopal Church are, to a large extent, incidental. No one of them, nor all together, are sufficient to justify the Episcopal Church, on practical or on economic grounds, in intruding into a community in which practically all the church-going people are already provided for, to their own satisfaction. Not only would it be a wrong to these existing congregations to enter into any competition with them, in which inevitably there must be an endeavor to gather into the new organization some who are already associated with the older ones; but it would also be a gross perversion of a trust, if funds contributed by Church people in well established parishes for missionary purposes, were used for the maintenance and carrying on of missions in such communities, simply for the purpose of extending the system of our own preference among people who, for the most part, prefer, and are supporting, another.

Yet it is obvious that the Episcopal Church, in every single Diocese, without exception, and also through her general Missionary Society, is doing precisely this. In hundreds of places she is sustaining her own services, at the cost of diocesan or general mission funds, in spite of the fact that many of the evangelical denominations, as well as the Roman Catholic Church, have entered the field before her, and have already, by hard, self-denying work, built up congregations that support themselves with difficulty.

How can we justify this apparent wrong; this evident breach of comity; this invasion of the field that is already being tilled by other Christian people?

Certainly not on any of the grounds already mentioned. Neither our own preference, nor our Churchly sense of what are fitting forms and accessories of worship, is sufficient to justify our policy of intrusion. Yet the very unanimity of the Church in carrying on diocesan and general domestic missions among people who are already Christians, suggests that there must be some principle of fundamental importance, to justify this policy. And there is.

There is one fundamental lack in the spiritual advantages possessed by any of these sect-ridden communities before the Episcopal Church comes to them; and the justification of our intrusion is to be found solely in the desire to supply that lack.

It is not Baptism; for in spite of the serious decadence of conviction among sectarians as to the importance of that sacrament, it is not maintained by Churchmen that the sacrament is invalid when administered according to their several rites and customs.

It is not preaching; for the gospel of Jesus Christ is preached by Godly men in thousands of pulpits and to hundreds of thousands of Christian people, to whom the Episcopal Church is only a name standing for another modern sect.

It is not prayer; for the devout prayer offered by evangelical Christians who walk not with us, has oft-times proven its valid force by the blessings called down from Almighty God in response to it.

It is not piety, love to God, evangelical fervor, missionary zeal, the graces of faith, hope, or charity, noble Christian living, reverence for the Word of God, honest desire to serve Him: for none of these purposes is the Episcopal Church required where Presbyterians, Congregationalists, Lutherans, Methodists, and many other sects of Christian people are already established.

But the one fundamental gift which the Episcopal Church alone brings to these communities in such form as really to place it within their reach, is the Holy Communion. The Roman Church does indeed validly consecrate that sacrament; but she does so in a tongue unknown to our people, she refuses the blessing of communion to any who are unable to give their assent to propositions repugnant generally to the Teutonic peoples, she permits even her own children to receive only in one kind, and does not encourage frequent communions even then. Practically, the mission of the Roman Church in America is to those masses of emigrants from Europe who have not yet fully become Americans; and it implies no failure to recognize her noble work to say, as we do, that so far as the people we are now considering are concerned, they are doomed to live without that which our Lord termed the bread of life, unless the Episcopal Church brings it to them.

But some one will say: Do not these bodies celebrate the Lord's Supper?

Yes, we reply, they do; and we fully believe that when their people perform this pious act of remembrance, the memory of the Passion of our Lord is renewed upon them, to their great benefit.

But for the "bread of life," the "communion of the Body and Blood of Christ," the "flesh" and the "blood" of the "Son of Man," of which our Lord Himself said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you"—these people are wholly lacking.

And this is not only, nor primarily, because the eucharistic doctrine of the Episcopal Church differs from their own teaching, for the official statement of the belief of many of these Christian bodies concerning the sacraments is much more satisfactory than is the current opinion of most of their people. It is rather because without the historic priesthood that has been vested with unique power by our Lord Himself, His presence, His body and His blood, His flesh, the Bread of Life that whoso eateth shall live eternally, is not given to the sacrament. To say this, involves no narrow judgment of our sectarian brethren on our part, for none of them maintain that the "Lord's Supper" which they celebrate, conveys under the form of its natural species, the Body and Blood of Christ.

And this lack, until it is supplied by the historic priesthood, is such through no arbitrary distinction between ministers. So great a gift as the Holy Eucharist is shown in the Gospels and Epistles and the early liturgies of the Church to be, could not, we may say with reverence, be reposed in any other institution than in one created by our Lord Himself. If the consecration of the elements was purely the result of prayer to God, we should have no right to question that the prayer of ministers or people of any Christian body would bring the desired answer. But consecration is effected by an official mandate. To the priesthood commissioned by our Lord was given that power of consecration. It would be a dangerous gift to place at the disposal of men in general. Only by limiting the power of consecration to those who should themselves have been called of God and ordained by the laying on of the hands of the successors of the Apostles themselves, could the gift of the perpetual Divine presence be made to the world at all.

When for laudable purposes, though as we believe with mistaken zeal, Christian men established for themselves distinct organizations apart from the communion of the historic Church, they were in no wise able to acquire that power that had

been vested in the priesthood. There was no reason why Almighty God should change the conditions under which the gift was given. In His love, He may indeed, as we believe He does, give to those who have deprived themselves unwittingly of the Bread of Life a sufficient measure of grace, so that they may yet do His will and receive the reward of eternal life. The fact remains that the spiritual food which He has given to be the ordinary means of sustenance for His people, is given only through the historic priesthood in the historic Church.

A community of Christian people deprived of this greatest blessing given by our Lord to the human race, in which is involved the perpetual presence of Himself, is deprived of that for which there is no substitute. Their prayers, their faith, their works, their zeal, can in no sense supply that which they lack. Thus and thus only does the Episcopal Church find a sufficient reason why it is her bounden duty to send her missionaries to fields in which there are already other Christian bodies at work. She has what they lack, and it is, after Baptism, the primary essential for the healthy spiritual life of all Christian people, though they know it not.

Thus are inextricably intertwined the Church's conception of the priesthood, and her missionary duty. The latter flows out of the former. It is because only the historic Church possesses this divine gift of the bread of life, that it is her duty to set up her altar wherever Christian people can be found. Her pulpit and her other ministrations lead up to her altar. Other Christian bodies preach and teach; but their preaching and teaching cannot supply the bread of life.

How then can it be possible that Churchmen who are not deficient in appreciation of this great gift of their Lord to them, can be deficient in zeal for its extension to other men? If famine breaks out in one section of our land, would the other sections send only orators into the stricken villages, that these might exhort the starving people? No! They might also send advice as to the means of prevention of a similar calamity in future; but the advice and the exhortation would be subsidiary to the bread.

The greatest anomaly the Church possesses to-day, is the fact that we have priests and people calling themselves, and sincerely desiring to be, Catholic Churchmen, who are not on fire with zeal for missions.

So only is the Church able to defend her mission work among Christian people in our own land. She gladly recognizes all that these fellow-Christians claim for themselves. But she has in her possession a gift which she longs to bring to them, because it has been given into her hands, for them. It is for that purpose that her missionaries are sent among them. They are not greater preachers, they are not wiser men, than the ministers of other Christian bodies; but they possess that which has been reposed in them alone, and which has been given them only that they may dispense it to all the world.

PUBLIC opinion is becoming impressed with the seriousness of the divorce problem. The New York *Globe and Commercial-Appeal* has been performing a public service in publishing some startling information on the timely subject. In New York City, where the state divorce law permits of setting marriage aside for only one cause, there is one divorce for each forty marriages; but in San Francisco, Los Angeles, Kansas City, and Seattle, there is the shocking proportion of one divorce to four marriages, and in a number of other American cities the proportion is not much better. Divorce is the threatening cloud that overhangs the American people. President Roosevelt well said in receiving the gentlemen of the "Inter-Church" Conference on Marriage and Divorce: "Questions like the tariff and the currency are of literally no consequence whatsoever compared with the vital question of having the unit of our social life—the home—preserved."

The "Inter-Church" Conference has also performed a good service by publishing a model act concerning Divorce, upon which legislation in any state might be based. It is printed in the news columns of this issue. It lacks any statement of the grounds upon which a divorce may be granted, which, in our judgment, might well have been included, even though it might not often be incorporated in any state law; but the provisions of the act, apart from that omission, are generally good—as good as any state is likely to enact.

It is right that the ideals of the Church should be higher than those of the State; but as good citizens we must leave nothing undone to secure the recognition of a far higher ideal in our statute law, than that which is embodied in the laws of most of our states.

THE *Interior* (Presbyterian) has a well-considered editorial consideration on the subject of re-marriage after divorce, in its issue of March 9th. It does indeed allow such re-marriage in certain contingencies, thereby taking ground on which we are unable to agree; but there is a strong recommendation to the Presbyterian minister not hastily to perform the marriage of persons divorced, without careful investigation and without exercising his own judgment as to the wisdom of the new marriage, even in cases where the application appears to be, on the face of it, in accordance with Presbyterian law. "The minister has a right to an independent judgment," says our contemporary, "on the propriety of a new experiment in wedlock for a man or woman who has failed at it once; and that judgment he ought to exercise."

In particular, it is a pleasure to commend the spirit of the closing paragraph, which reads as follows:

"The problem here indicated has become all the more acute among Presbyterians of late because of the new stress which is being applied to prevent the marriage of any divorced persons whatever by Episcopalian priests. The evils indexed by free and common divorce are most rampant in a society which has no religion itself but which has patronized the Episcopalian Church ordinarily when it desired the use of the forms of religion. And now that the Episcopalians are discouraging this not flattering reliance upon their clergy, it seems to be in the natural order of things for the conscienceless clan to turn next to Presbyterians. But we certainly have a right and ought to have the spirit to protect ourselves against inheriting anybody else's disagreeable job."

SOME of our ecclesiastical relic hunters may perhaps find in the present the opportunity of a lifetime to secure relics from Canterbury. We find the following suggestive items in the *Occasional Papers* of St. Augustine's College, Canterbury:

"The work of excavating the site of the old monastery is to be pushed on as soon as funds are available, and the Trustees have applied to the College for leave to remove the orchard and mass of debris to the south of the cloister-garth, with the object of unearthing the east part of the nave. An effort will be made, too, to clear out the Chapter-house, which is still partly filled by a pile of rubbish some eight feet deep. In order to be in a position to attain these ends, the Trustees are appealing for subscriptions, and they have appointed Dr. E. Freshfield as co-trustee in the room of the late Canon Routledge, and the Sub-Warden of St. Augustine's to act as their Honorary Secretary."

"We were able to supply the Reverend E. Rose with a carved stone from the ruins of the abbey church of St. Augustine's, and he took it with him when he sailed for South Africa on November 5th, and is to work it into the wall of a new church that is being built at Bloemfontein—a token both of the continuity of the English Church and of the oneness with the Church in South Africa."

THAT we were right in expressing congratulation to the Bishop of Western Massachusetts on the delicacy which had attended each step on his part, in receiving into the Church a whole congregation of Congregationalists, and accepting for the Church their tender of their own church building, a memorial gift given to the congregation as Congregationalists, is evident from the following paragraph, which concludes the account of the transfer, as published in *The Congregationalist:*

"When all the circumstances are known, there will be no feeling that Congregationalism has lost prestige or that our Episcopal brethren have been despoiling our heritage, but rather that a wise realignment of forces is being attempted. Of course there has been no transfer of an entire church to the Episcopalian denomination, which does not recognize as a Christian church any Congregational organization; there has simply been the disbanding of the old organization, that any of its members so disposed may join individually an Episcopalian mission."

ANSWERS TO CORRESPONDENTS.

C. F.—(1) Bishop Grafton's book, *Vocation,* will give the matter desired in general; in detail, it would be necessary to apply to the several sisterhoods. (2) A marked difference in policy between the Roman and Anglican communions is that where the former gives explicit rules concerning the details of life, the latter gives only general principles, leaving her people to work them out conscientiously for themselves. We can quite appreciate that this is a perplexing change to one coming to us from the Roman communion. The Anglican rule for keeping Lent will be found in the "Table of Fasts" on page xxiv. of the Prayer Book. Beyond that, the detail is left to the individual, who may always ask and receive the guidance of his rector or other trusted priest, if desired.

J. D.—There is a satisfactory Easter sermon for children in Buxton's *The Children's Bread.*

YORK CONVOCATION IN SESSION

Subjects Considered in the Northern Province

WELSH PRIEST DECLINES A BISHOPRIC

Other English Church News

The Living Church News Bureau
London, February 28, 1905

THE recent meeting of the Convocation of York does not call for nearly so extended a notice as that which I gave in my last letter of the proceedings of the Convocation of Canterbury which also met the same week. The Upper House assembled in the Old Vestry of York Minster, the Archbishop presiding. The chief topics on the *agenda* were the proposed procedure relating to Exchange of Benefices, the duty of the Church in regard to Physical Degeneration and the Decline of the Birth Rate, the proposals for bringing about Uniformity in the Marriage Laws of the United Kingdom, and the regulation of lay ministrations in Church work. The first and last two subjects were discussed upon reports of Joint Committees of the two Houses, and the other upon a report of the Committee of Bishops. As regards Lay Readers, the House agreed to the resolutions which in substance had already been passed by the two Lower Houses of Convocation. Towards the close of the session the Prolocutor (Chancellor Espin) attended, and said that the Lower House had considered the amendments of the Upper House on the Athanasian Creed, but the whole discussion was very much prejudiced by an impression in the House that these Lordships had used some other books than Dr. Lumby's, and they had passed a resolution (see below in report of Lower House proceedings) desiring that the report should be referred again to the Committee, with a special reference to the underlying Latin text. He desired the Lord President's permission to enlarge the Committee in order to carry out the resolution. The Archbishop thereupon acceded to the request.

The Lower House met in Archbishop Zouche's chapel in the Minster, the Prolocutor presiding. The Bishop of Beverley moved that this House, being of opinion that it is desirable that no change in the use of the Athanasian Creed should be made until the deliberate opinion of those other parts of the Anglican Communion whose present use of the Creed corresponds with that of the Church in England, has been ascertained, respectfully asks leave to postpone consideration of the whole subject for the present. Eventually the resolution was put to the vote and declared carried. The House afterwards considered in committee the report and recommendations of the Joint Committee of the two Houses on the Retranslation of the Creed of St. Athanasius, and the amendments made thereupon by the Upper House. After some discussion the following resolution, moved by the Rev. C. N. Gray, rector of Helmsley, was agreed to almost unanimously:

"That this House has considered the amendments of the Upper House, but is in great uncertainty as to the underlying Latin text, and desires that the report should be again referred to the Committee with this special reference."

Among other matters dealt with were those already referred to as being the chief items of business transacted by the Upper House, and also the rights of the Lower House as regards the *Articulus Cleri*. With reference to the last mentioned subject, Canon Lister (Newcastle) moved the following resolution:

"The Lower House of the Convocation of York desires, with all due respect, to express the deep sense of its regret that his Grace the President has withdrawn the *articulus cleri* respecting the Virgin Birth and the Resurrection of our Lord from the consideration of the Bishops of the Upper House (see *Journal* for May, 1904, p. 111), inasmuch as the right to present such *articulus cleri*, and to receive a reply thereto, involves one of the most ancient privileges of the Second Order of the Ministry, and that such withdrawal is, so far as this House is aware, wholly without precedent."

The Rev. C. N. Gray seconded. In answer to the Archdeacon of the East Riding, the Prolocutor said it was not *ultra vires* for them to discuss the proceedings of the Upper House; though it was out of place for them to criticize them. They could not compel the Upper House to send them a reply. What they could do was to refuse to do anything until they got one. The Archdeacon of Durham deprecated anything but unanimous action in such a matter. The Bishop of Hull, being also of the same opinion, moved the "previous question." Canon MacColl seconded, and the "previous question" was carried. It appears that an *Articulus Cleri* had in two instances been presented to the Upper House of York within the last few sessions, and had had no formal answer, or no sufficient answer, from the Lord President and the Bishops. The *Guardian's* correspondent, commenting thereon in his "Notes" on the recent meeting of the Northern Convocation, says that as the *Articulus Cleri* is the most formal and official appeal of the clergy to their Bishops, there has been great dissatisfaction as regards their reception and treatment by the Upper House.

The House of Laymen sat in the De Grey Rooms at the Minster, concurrently with convocation, under the presidency of Viscount Cross; and the House deliberated concerning Pensions of the Clergy, Churchmen and Municipal Life, the Religious Training of Pupil Teachers, and Sunday Desecration. These subjects were introduced upon resolutions, which were eventually carried.

The See of Llandaff has been offered by the Crown to Archdeacon Edmondes of Llandaff, who has, however, felt impelled to decline the nomination. It is suggested that perhaps the Archdeacon, who is 65 years of age, was influenced in his decision by the consideration of his advanced age. It is further thought by the *Church Times'* Welsh correspondent that this first nomination makes it clear that the late Dr. Lewis' successor is to be a man in complete sympathy with the work of the Church in Wales.

The King has been pleased to approve the appointment of the Ven. J. M. Wilson, vicar of Rochdale and Archdeacon of Manchester, to the canonry in Worcester Cathedral, in succession to the lately deceased Canon Strange. Archdeacon Wilson was born in 1839, and graduated from St. John's College, Cambridge, Senior Wrangler in 1859. After occupying the post of Natural Science and Mathematical Master at Rugby for twenty years he was ordained to the Priesthood, and then became head master of Clifton College, Bristol, where he remained until 1890, when he accepted his appointments in the Manchester Diocese. I regret being unable to record this fresh preferment that he has received with much satisfaction; for although Archdeacon Wilson is a man of quite exceptional powers of both intellect and character, whilst having recently made a useful contribution to the cheap Christian apologetic literature that has been the direct outcome of the Rationalist propaganda, yet in his attitude towards at least one most awful mystery of the Faith of the Church he is evidently more of a Latitudinarian than a Catholic.

The Rev. C. A. Whittuck, rector of Bearwood, Berkshire, formerly a fellow, tutor, and vice-principal of Brasenose, has been appointed by Oriel College to the vicarage of St. Mary the Virgin, Oxford (University Church), in succession to the late Prebendary Thompson. This clergyman was a scholar of Oriel, where he graduated in 1873, and in 1879 he was ordained priest. In 1896 he was presented by the late Mr. Walter, the then head of the family that owns the *Times* newspaper, to the benefice which he is now vacating.. I fear it is not likely that there will be any improvement in the services at St. Mary's during his vicariate. O what a thousand pities, humanly speaking, that the Rev. John Keble did not become in 1828 Provost of Oriel instead of Dr. Hawkins! for then in all probability the state of things at St. Mary's—the patronage of which is in the gift of that Collegiate society—would have become by this time much more in keeping with the Catholic system of the Church of England than what exists there at present.

The annual statistical return of the Voluntary Offerings of the Church in England for the year ending Easter, 1904, as tabulated for the new *Official Year Book* of the Church, has been published during the past week. The following are the figures under the heading of "Summary": I., For General Purposes £2,323,649, 2s., 2d. II., For Parochial Purposes £5,488,-024, 10s., 3d.

After an almost unprecedented delay the place and date of the next Church Congress has now been fixed. The Congress will be held at Weymouth, in the Diocese of Salisbury, with the Lord Bishop as President. The date is October 3rd to 7th.

The fifth lecture in the present session of the Hull branch of the E. C. U. has recently been given in Hull by the Rev. the Father Abbot of Painsthorpe. His subject was "The Revival of the Religious Life amongst Men."

The singularly irregular action of the Royal Commission, presided over by Sir Michael Hicks Beach, in sending the evidence—supplied to that body mainly by hired informers—against the clergy concerned respecting the services in more than 500 churches, and their replies (when given), to their Bishops, has naturally caused a good deal of sore feeling amongst very many Church people; whilst the still more extraordinary proceedings of some of the Bishops, on the strength of

the information supplied to them by the Commission, has only served, of course, to aggravate the situation. In the Diocese of Bath and Wells in particular matters are, indeed, in something very much of the nature of a crisis.

At the annual meeting last week of the Taunton branch of the E. C. U. pointed references were made, as we will see, to letters which had been addressed by the Bishop of Bath and Wells to a considerable number of beneficed priests in his Diocese demanding them, in anticipation of the report of the Commission, to give up this thing and that pertaining to the Church's heritage of Catholic worship. Mr. F. Hallett, an hon. lay reader of Taunton, said he had received information from one of the best authorities that only four other Dioceses were being subjected to any distress such as the clergy of Bath and Wells were passing through at the present time. The Rev. T. Malpas, of Taunton, also agreed that they were passing through a crisis in the Diocese. He had had the privilege of seeing several of the letters written to the Bishop in answer to his demands, and after the article in the *Church Times* and also the letters which his Lordship had received he thought they would hear very little more from the Bishop for some time to come. The Chairman (the Rev. A. Lethbridge, rector of Shipton Beauchamp) said it was a very real trouble they were experiencing in that Diocese, and they all felt it was no light thing if they had to say they could not obey their Bishop. Mr. J. Bullay said they did not want a vicar of Bray in every parish; and the clerical speaker who followed testified to there being a feeling of sadness in the Diocese at the action that had been taken.

With reference to the truly startling announcement a week or two ago that the Bishop of Ripon, Clerk of the Closet, was to accompany Prince Arthur in the special mission to Berlin on the occasion of the opening, on the 27th inst., of the new Lutheran "Cathedral," and that the Bishop was going as "official representative" of the English Church, the *Church Times* very pertinently says:

"We desire to be respectful to his Majesty and his advisers, but we protest against the notion that it is within their function to send anybody to 'represent' the Church of England in such a matter. This should be made plain in the next sessions of the Convocations."

Pursuant to an appointment, Lord Londonderry, President of the Board of Education, with whom were Sir William Anson (Parliamentary Secretary) and Mr. Morant (Permanent Secretary), received a public deputation from the Church Schools Emergency League, on Wednesday last, at the Privy Council Office, Whitehall. The deputation included about sixty clerical and lay members of the League. It was introduced by Mr. C. A. Cripps, K.C., M.P., and among other speakers on the same side was Sir John Gorst, M.P. The chief subject for discussion was the control of religious instruction in "non-provided" schools by the managers, particularly in reference to time and place. Lord Londonderry, in reply, defended the Board in its interference with the religious instruction in Voluntary schools. Sir William Anson followed with the same contention. There then ensued in the proceedings a remarkable episode. Sir William, thinking perhaps that he would never again have his critics at such an advantage, let fly at them in an extraordinary way, the result being that he completely lost his temper. Mr. Cripps, in thanking Lord Londonderry, said the deputation had not expected to be threatened by the Parliamentary Secretary with dire results. His Lordship, in apologizing for his colleague, said it was "human nature" if on one occasion like that—being a University representative, and with no opportunity of addressing his constituents—he "defended" himself.

On Wednesday last there was also an important meeting of the Standing Committee of the National Society, together with the elected representatives from all the Dioceses in England and Wales, under the presidency of the Archbishop of Canterbury, at the Church House, Westminster. The proceedings were private, but it appears from the published letter which the Primate has addressed to the Archbishop of York that the National Society is going to obtain a further legal opinion upon the questions at issue, which opinion is to be made public.

The *Record*, the leading representative organ of the Protestantizing party within the Church of England, and which hitherto has been 3d. a copy, on and after Friday of this week, March 3d, will be published at 1d.

J. G. HALL.

NO MAN can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin.*

LENT IN NEW YORK

Rain and Railway Strikes Interfere With Ash Wednesday Attendance

WEEK-DAY ARRANGEMENTS AT CITY CHURCHES

Professorship of Social Work Endowed at Columbia University

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 13, 1905

LENT began in New York with a severe rain storm and a strike on the elevated and subway railroads that kept many from attending the services of Ash Wednesday. Considering the conditions, the services at all of the larger churches were well attended, although at many it was noticed that congregations were not so large as in some former years. The storm affected attendance at all churches, the railroad strike had effect, to any extent, only in down-town churches, members of whose congregations live at some distance from the parish churches. The strike is practically over at this writing and on Sunday there was little or no disturbance of the ordinary travel from the up-town residence sections to the down-town churches.

The Lenten noon-hour daily services have been resumed in Trinity, Grace, Calvary, Holy Communion, and Transfiguration Churches, and in St. Paul's Chapel. At Trinity, as in former years, there is published a list of the speakers for these services throughout Lent, and among those announced are Bishops Greer, Worthington, and Courtney, the Rev. Drs. Robbins, Lubeck, Batten, Wrigley, Stires, and Nelson, and the Rev. R. B. Kimber. For the Good Friday services the Rev. Dr. W. H. Van Allen is to come from Boston. At Calvary Church the practice is to have one preacher for each week of Lent at the noon services, and this year the Rev. Drs. Van de Water, Leighton Parks, and Manning, the Rt. Rev. Dr. Courtney, and the Rev. Harold Arrowsmith are each to speak daily for one week. The first week of Lent had the parish clergy as speakers. At St. Paul's Chapel there are addresses only on the Wednesdays and Fridays of Lent, although a short service is said every noon. Preachers on Fridays include the Rev. Drs. Manning, Stires, and Nichols, and the Rev. Mr. Freeman of Yonkers. On Wednesday the vicar will preach. The noon service on Tuesdays is announced as half an hour of hymn singing, a new feature of the Lenten appointments at this church. The daily noon hour services at Grace Church, the Church of the Holy Communion, and the Church of the Transfiguration will have as speakers members of the clergy staffs of the respective parishes, although at the last named there will be several outside speakers during the Lenten season.

The spring meeting of the Lay Helpers' Association was held in the parish house of St. Agnes' Chapel on Saturday evening, the president, Mr. William Jay Schieffelin, presiding. Reports were heard from all the missions in which Helpers are working, and all were reported as in good and growing condition. Three new men had been added since the previous meeting. It was also reported that the Association has just raised over $1,000 to help the Bishop and the rector of the Church of the Advocate pay off a floating debt of $3,200 which rested on the parish. The Advocate is now free from debt and a public meeting is soon to be held to commemorate the occasion.

At a meeting of the trustees of Columbia University last week, it was announced that Mr. Jacob H. Schiff had given the University $100,000 for the endowment of a professorship of Social Work. The gift was accepted, and Edward T. Devine, Ph.D., who has for a number of years been general secretary of the Charity Organization Society, was named as the professor. Mr. Schiff's gift gives the first opportunity to a university for specialization in this field, and is a striking recognition of the place held by constructive philanthropy in modern communities. As outlined by Dr. Devine, who is not to give up his work for the Charity Organization Society, the first subject to be treated in the new university course will be "Poverty and Dependence," the object being to study dependence and remedial measures. The second subject will be "Principles of Relief," in which the standard of living will be carefully studied in order to secure a basis by which deficiences may be measured. There will also be summer work consisting largely of a study of recent developments in the social and philanthropic activities of New York City, including social settlements, children's institutions, relief

societies, agencies for the aid of immigrants, and of the preventive work of organized charities.

Christ Church, Poughkeepsie, has taken steps to raise an endowment fund, the suggestion coming form the rector, the Rev. Alexander G. Cummins. Rules have been adopted governing the fund, and these provide that all funds placed by gift, bequest, or the action of the rector and vestry in the fund shall be invested in savings banks or approved bonds, and that the fund shall remain intact, annual interest being added to it and reinvested, until it shall reach the sum of $10,000. When more than that amount is in the fund one-half of the interest or income may be used as may be determined by the rector and vestry, but the other half must be reinvested and added to the fund until the latter amounts to $25,000. Then the interest may be used in the discretion of the rector and vestry, except one-tenth of the income, which must be reinvested. The rules also provide that all sums given for searching the register of the church, for certificates, for the use of the church for weddings or funerals, and at least one offering per year, shall be added to the endowment fund.

St. Andrew's Church, Harlem, has recently paid $2,000 on account of the parish debt, making a total of payments amounting to $20,500. The trustees of the sinking fund of the parish record it as especially encouraging that the parishioners are not only willingly providing money for the current expenses and for the interest on the debt, but are also working, slowly but surely, to wipe out the debt itself. Another payment on the principal is to be made August 1st. The rector of St. Andrew's, the Rev. Dr. George R. Van de Water, announces that after consultation with the vestry it has been decided that he is to make a trip through Europe this summer, being away from the parish five months. He is to leave April 30th and during his absence the parish will be under the charge of the Rev. James L. Lasher.

Mrs. Samuel Bridgham, a daughter of the late William C. Schermerhorn, has given to Grace Church, through the rector, the Rev. Dr. William R. Huntington, a sum sufficient to cover the erection and endowment of a summer home for working girls. The gift is a memorial of the donor's sister, the late Miss Sarah Schermerhorn. A cottage is to be built on grounds now owned by the parish at New Canaan, Connecticut, where the Grace Church summer home is located. The new building will accommodate twenty girls at a time and it is the intention that two hundred girls during the season may be given outings of a week each. Details of the building have not yet been decided upon. Miss Schermerhorn was one of the most generous, and at the same time active supporters of Grace parish during her life, and the parish received a substantial legacy after her death a year or two ago.

THE MONTH STRENUOUS.

O March! thou month of boist'rous moods,
No tender spirit o'er thee broods;
Of turbulance and discontent,
Thou art the full embodiment!

Mad roysterer, of aspect gruff,
No sport is for thy taste too rough!
Like rude, untutored boy at play,
To tease and bully is thy way.

But yet, at times, I must admit,
Thou art as coy as girlish chit,
Full of shy graces and soft airs—
Then, lo, upon us, all unawares,

Descends thy raw, untempered breeze,
That chills, in vain attempt to freeze,
That savors still of Winter's blast,
What time his reign is overpast;

And which, with cool malignity,
Doth trifle with my dignity,
That scruples not my hat to steal;
Contests my way with fiendish zeal.

Thy stay with us is far too long:
I wait with yearning thy swan-song.
Begone, thou howling scatter-brain!
Make way for Lady April's train!

Ada A. Fisher.

The Herero war in German southwest Africa has broken up some of the stations of the Rhenish Missionary Society but it has placed the missionaries at liberty to serve as nurses and chaplains in the German army, where they are winning high praise.

AFRICAN TRIBE ABOLISHES DEVIL-DOCTORS AND TEST-MEDICINES.

By the Rev. S. D. Ferguson, Jr.,
Missionary at Cape Palmas, Liberia.

THE ever memorable hymn, said to have been composed by Jane Borthwick in 1858, and whose first stanza runs thus:

Hasten the time appointed,
By prophets long foretold
When all shall dwell together,
One Shepherd and one Fold.
Let every idol perish,
To moles and bats be thrown,
And every prayer be offered,
To God in Christ alone—

and the prayer "For Missions" that has been prayed so often, have at last been answered at the throne of grace for and on behalf of The Cape Palmas tribe. For very many years, this tribe as well as other tribes near us, have been following the custom of administering the *sassy wood,* of consulting the devil-doctor, believing in fetich, greegrees, and other charms, which have been a barrier to Christianity and civilization. These things went on for many years, until the late King Charles Hodge came into office; and with his administration came a change—a deliverance from the grinding yoke of his satanic rule. He and his people purchased, through Bishop Ferguson, a large "Town Bible" to be the chart and guide of the Cape Palmas people. In a fly-leaf of this Bible can be seen an agreement, made and signed by at least twelve of the chiefs in the presence of witnesses, in which is a solemn oath and declaration before God to abolish forever the use of the sassy wood, fetich, the "medicines" and charms; and which they gave up then and there. This was done on the 29th of February, 1892. During this king's administration, all went on smoothly. There were no hostilities with the Government, the Lord's Day was honored, and all was peace and quietude. But good things do not last long. King Hodge died in 1897. Then there came in a king that knew not the Lord. This was King Wodo Sebbe. Notwithstanding he was one of the signers to the agreement named above, he brought back all that had been put out by his predecessor. He consulted devil-doctors instead of God, drove out their *Bodio* or High Priest on account of his being baptized, planted medicines about in the town, and, in a word, caused the Cape Palmas Tribe to sin. Notwitstanding the several remonstrances against this wicked custom by the Bishop and the ministers and catechists who went there to give them the Word of Life, the king, with the heart of an Ahab, continued in this wicked course. But "God's purposes will ripen fast, unfolding every hour."

Continuing in their wicked customs and administering the poisonous sassy-wood (sometimes to innocent persons), their acts became obnoxious. At the time when it seemed that their devilish ways would smother the spark of Christianity among them, God raised up to Liberia as its President a man that—notwithstanding he is not a minister of the Gospel and makes no great pretensions toward religion; but is a plain, sincere Christian and communicant of the Church—has conceived that light must not give place to darkness if Liberia is to succeed. On the matter being represented to him he at once sent down his command to the Cape Palmas tribe, through the superintendent, to abolish the sassy-wood-giving if they wished to be recognized by the Government. This order, coming from the chief executive of the nation, was as a thunderbolt to the king—Wodo Sebbe—but not so to all of his chiefs, as they had long since yearned to get from under the grinding yoke of their country custom that had been destroying their old men, young men, and women with no cause, sometimes, but that of jealousy. With this edict came the overthrow of this wicked king. Not willing to give up the habit, yet anxious to obey the command, he was found guilty of duplicity by his chiefs, for, after consenting with them to do away with the practises, he influenced the women to oppose it. The result was that he incurred the displeasure of his chiefs, and they were deciding to resort to their country custom in abolishing the sassy-wood. He that has been chief in the giving of it, and who had put forth no efforts to check it, was himself to receive it, and if it killed him, as it had done others, it was to be done away with. King Wodo Sebbe, knowing this to be the custom, suspected the people, and sent for the superintendent to rescue him. We must not lose sight of the fact that at other times he showed a hostile spirit against the Government, when a reward of $300 was offered for his arrest. Now the boot has got on the other leg, and he was glad to seek protection from the same government to which he

was inimical before. The superintendent brought him over from his people. It was then that his kingship ended.

The Cape Palmas Tribe selected another king, and drafted an agreement with the Government to abolish the sassy-wood. See copy of the agreement:

Bigtown, Cape Palmas,
August 6th, 1904.

Hon. Jos. Andrew Gibson,
Superintendent, Md. Co., R. L.,
Harper.

Sir:—We the undersigned, the legal representatives of the Cape Palmas Native Tribe, as their chiefs, do beg to submit to you the following as a resolution for the abolishment of Sassy-wood in the Cape Palmas native towns: That

Whereas, his Excellency, the President of the Republic of Liberia, has sent down an injunction to the tribe, as a whole, through the Superintendent of the aforesaid County and Republic for the abolishment of Sassy-Wood: and

Whereas, the said injunction was read to the King and Chiefs of the aforesaid tribe and the King not conforming to the decision of the Chiefs at a general council held in Bigtown, Cape Palmas, but by ignoring the council in sending a private letter to the Superintendent contrary to the advice of the council, which has resulted into a great dissatisfaction on the part of the Cape Palmas tribe; and

Whereas, the Superintendent having heard the *pros* and *cons* from King Sebbe in his council and as well as from the Cape Palmas tribe as was represented fully, did with the common consent of his council find it necessary to hear the grievances of the Cape Palmas tribe relative to the unwarranted act of their king and allow them to return home and consult thoughtfully on the matter and report same in writing as regard their common consent to the abolishment of the administering of Sassy-Wood:

Therefore, we do agree on this 6th day of August, A. D. 1904, that from and after the above date the use of Sassy-Wood in any form whatever is hereby abolished. In confirmation of which we have hereunto set and affixed our signatures on this sixth day of August, A. D. 1904.

(Signed) Yado his X mark Gyude,
Gyino X Nyea,
Sie X Yeba,
Sie X G'dee,
Blio X Tuable,
Widie X Tedo,
Nyede X Hemie,

Attest.
S. W. Seton,
H. D. Hodge,
H. R. D. Scott,
N. Y. Valentine.

Legal Representatives of the C. P. Tribe.

The first of October saw the inauguration of Yado Gyude as king of the Cape Palmas Grebo Tribe. His first official act, and that was in keeping with the above agreement, was to punish a woman for drinking sassy-wood.

King Gyude having set his mind to serve God, sent for me as rector to come on a certain Sunday, when he had gathered all of his chiefs and others at the church, to hear read and explained the Ten Commandments and be instructed in the observance of Sunday. I have not failed to impress upon them the necessity of holding close to God, and showed to them that it is impossible to do so holding to the devil-fetich, greegrees, etc. Continually speaking to them on the subject, the king's heart remembered the agreement that he had signed under the late Charles Hodge, and the result was that he convened his chiefs and consulted on the abolishment of the devilish customs. As a result of their consultation they arrived at a conclusion to totally abolish the same.

On Monday, the 14th inst., when my assistant minister—the Rev. B. K. Speare—came to my office with a message from the king to the effect that they desired me to come over on Sunday, the 20th, to remove all medicines, etc., from the town, and that they would sign an agreement confirming the said act, I could only exclaim "Praise God!" for I could hardly believe the message. To remove these *obstacles* on the Sunday named was agreed to and preparations were made. Christians in general were invited to be present to witness the sight.

The long-wished-for day arrived. The service was put for 2:30 o'clock. The hour named saw in front of the king's house and under the shade of a bread-fruit tree, the king and all his chiefs, and a number of other people besides those of the parish. Roughly estimated, there were 300 persons present. After singing a hymn and praying, I announced the object of our gathering there. The king then arose and in brief words explained that they had given their consent to the removal of the medicines, and that they have determined to follow God. I invited all who were present to accompany us while we proceeded to remove the medicines. The small house at the east gate of the town, wherein were two beehives of bees and other superstitious

[*Continued on Page* 685.]

CHRISTIAN AGNOSTICISM.

By the Rev. W. F. Brand, D.D.

With the assurance that I now had nothing but my own thoughts to occupy me during the rest of the day, I laid aside the newspaper I had bought on entrance into the coach and had read through and through, even to its last advertisement. Soon after I *felt* that someone, not seen, was staring at me—a sensation which many have experienced, and no one has explained. I turned. In the next seat sat a young man who, I at once concluded, had been watching me. With a smile, he said:

"Sir, you seem to be weary through lack of occupation, would you like to have a book?"

"Nothing," I answered, "could give me greater pleasure."

He opened a satchel and handed me a volume of Darwin. I thanked him, and said:

"I know the book from reviews, and have purposed studying it; but I would rather not enter on so extensive an occupation in a railroad car."

"How would this suit you? Here is something I can recommend as both entertaining and profitable."

It was a scientific magazine, opened at an article which I found to be a protest of an agnostic against condemnation by Christians who are obliged to confess ignorance. Evidence of difficulties was abundantly given. I read the paper with attention, and returned the magazine with thanks.

"Have you nothing to say about what you have read?"

"Yes. It is an interesting article and ably written. I will not pretend that I could have expressed myself as well; but there is nothing new in what is said, nothing that has not been thought out by myself."

"What! Are you not a Christian minister? And can you say this?"

"Yes. Is a man a fool because he is a Christian? Do you suppose that a Christian counts himself all-knowing—master of all mysteries? For myself there is nothing for which I am more thankful than for the ability to say, with perfect composure, 'I do not know!' cherishing the while the assurance, 'I shall know.' One of your great thinkers—an agnostic prophet—Huxley, said to a body of ministers with whom he held a conference: 'Relying on the testimony of my senses, on my deductive reasoning, on my imagination, with firm conviction I go back, step by step, from effect to cause, until at last I stand face to face before the Unknowable.' Now we, too, follow in the same steps, the like observance and deductions, tracing effect to origin, until at last we stand face to face with the great first cause. Whom the agnostic calls the Unknowable, we call God. Of two things I am certain: my own being as a thinking, intelligent person; and an invisible Creator whose being is understood by the visible things which are made.* Is there any relation between myself and my Creator? It could not be otherwise. Am I responsible to Him for my acts? It is reasonable that I should be. If He is just as well as wise and powerful, I have a right to claim that He to whom I must answer should enable me to have some sense of His being, and to know what my responsibilities are. Thus convinced, I seek after God. I find that in some way, not clearly defined although called revelation, He has made Himself known to men like myself who, through passing ages more and more enlightened, have transmitted to the world what was shewn to them. By this way I reach through faith a comforting and rational conviction of the truth of the Christian religion. A rational assurance despite of, what I have confessed, an inability to reconcile all that I hold to be truth. God would not be God did He not hide Himself in light. In this sense I am what, I suppose, you call yourself, an Agnostic."

"This is strange to me," said my interrogator. "Why do not other Christians think and speak in the same manner?"

I could only answer:

"I suppose you do not have much intercourse with thinking Christians."

* I have written as literally as I could recall the words that were spoken. Had I had in my hands a New Testament I might have quoted at length the words of St. Paul, Rom. i. 10, 11: "That which may be known of God is manifest . . : for God hath shewed its . . . For the invisible things of Him from the foundation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Some brethren to whom I related my railroad interview urged my giving an account of it in print. Therefore—and therefore only—it is given to my readers.

A fellow-feeling makes one wondrous kind.—*David Garrick.*

THE SUNDAY SCHOOL PROBLEM.

By Robert A. Holland, S.T.D.,

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IT is a problem. The more you try to unkink it, the worse the snarl. I have been at it thirty years, and my only solution is to cut the knot, and dismiss the problem as unnecessary and factitious—a scheme which does not belong to the Church's method, and which, therefore, the Church cannot work. Of course I mean the Sunday School that makes the study of the Bible its chief work, or what might be called the bibliolatrous Sunday School.

I say that I have been at the problem thirty years. I do not think my failure to solve it due to personal defect. I have had all the signs of success that make the boast of other rectors. I found one school with less than three hundred scholars and raised the number within three years to seven hundred. I took another that counted three hundred on its roll, and left it with a roll of seven hundred and sixty. Both of these schools had as good officers and teachers as I have seen anywhere, and as much interest on the part of the scholars. They were run mainly by music, by entertainingness, by frequent gala days, by numerous and rich prizes, by the social prestige and popularity of the young gentlemen and ladies who composed their faculties. Faculties! How queer the word sounds!

During my thirty years of observation I have examined every Sunday School book and leaflet published by our leading Church publishers. I have ordered samples of entire stocks, and gone through them anxiously. I have marvelled at their estimate of the child-mind and the efficiency of the system that was to train or cram it. They covered a range of knowledge which no Bachelor in Divinity ever dared to profess—Old Testament history, New Testament history, biographies of all the heroes of both Testaments, the geography of the entire Book from the rivers of Eden to the site of the New Jerusalem—the politics and war-ways of the Book's every era and people, with their manners, customs, clothes, diet, hygiene, jurisprudence, ethics, art, ritual, doctrine, etc., etc., all on one dead level of importance, whether providing for the disposition of animal entrails at a Jewish altar, or describing the anatomy of the symbolic beasts of the Apocalypse; besides, seventeen centuries of ecclesiastical history—enough to carry the Catholic communion forward to its coronation as Protestant Episcopal, somewhere along the shores of Chesapeake Bay; together with treatises on Sacramentaries and Greek, Roman, and Sarum uses, and the whole science of Liturgics as it appears in the Book of Common Prayer.

Such text-books evidently contemplate a curriculum lasting from the fifth year to the fiftieth of the scholar's age, with much study between Sundays. But does any American child go to Sunday School so long? How long does he go and what can he be expected to learn in the time he devotes to learning? That, it seems to me, is the one and only problem the Sunday School presents.

The facts are about as follows: The American child goes to Sunday School when he pleases. This sort of going may last from his sixth to his sixteenth year. The average number of years would be difficult to find, and of not much significance if found; the attendance is too irregular. The school is not considered a *school,* but a dreamy kind of good thing, a holy pastime, a "now we go-round-the-mulberry-bush" mode of Church, with worship accommodated to undisciplined and whimsical minds—in a word, a Church made *childish.*

For the first few years the child is interested, especially if the primary department be a kindergarten, and give its instruction the air of play, with play stories of gospel incidents and play songs and play illustrations. The next stage, too, or rote stage, is interesting, if the memorizing of the Catechism be dealt with as a feat and motived by prizes to be presented before a large congregation at Christmas or Easter.

Then study begins to drag, and if done at all, is done by the teacher, not by the scholar who has passed the period of novelty and play and rote-intelligence. The age has come for explaining the lessons learned by rote, and explanation requires the expert instructor, and the expert instructor is not there. The Sunday School has done its work, all the work that with such teachers as it possesses and such scholars as it has to deal with, it can possibly do. The rest is drift, or pretense, or sociality, or downright drudgery kept up for the sake of seeming.

But in those years of interest between seven and twelve or fourteen, the child *can* be got ready for Confirmation so far as the Sunday School can prepare him at all, and with Confirmation he ought to be graduated out of the Sunday School into the "hearing of sermons" as now the academy of his pupilage. His place thenceforth is under the pulpit. His future teacher is the preacher, who alone, as a rule, is competent for his further instruction, and whose course of instruction should last through the entire life.

Nor is it a small matter for the Sunday School to have done this much. It is with rare exception the child's only home of religious nurture. For, unfortunately, the home of his body is not a home for his soul. There is little or no thought of the soul in that private inn where he eats and sleeps and gossips, and hears only of worldly concerns. His parents do not teach him from week's end to week's end a single lesson about his high origin and destiny. He hears no family prayers, not even a word of grace at the table. His home life, except on Sundays, could scarcely be more heathen in an Igorrote's hut. And on Sundays it is saved from utter heathenism by the single act of sending him to Sunday School that Somebody, whose name perhaps is unknown, may there do for him in an hour, or rather in a half-hour, all that his parents ought to have done throughout the whole week.

What more can Somebody do in all the half hours allotted the child's Sunday School life-time than teach the Church Catechism by rote, with some simple supplement of commentary on its definition, so that the priest may make him ready for the Bishop's coming, and the first Communion which is to follow? Leaving out ten such half-hours for the ten vacation Sundays, and ten more for irregularity during the rest of the year, you have thirty half-hours, or just fifteen hours. In the seven years between entrance upon school and the age of Confirmation there will be just seven times this fifteen, or one hundred and five hours, which are equal to about four entire days. If the hours were divided according to the sessions of a public school, five hours to a session, they would make twenty-one days of school work. How much more would the best public school undertake in that period than the Sunday School, with all its defects, achieves in the same amount of time scattered across its years of haphazard opportunity?

So far, then, there is no problem. The Sunday School does all that can reasonably be expected of it. But add three years to the Confirmation age and the Confirmation requirement, and your problem appears and bewilders. Three more years, forty-five hours, less than two whole days, less than eight public school sessions, for the learning of all that is to follow the Catechism in the way of Biblical knowledge. This is the work of the Bible class. If the Bible class had the most expert teacher ever diploma-ed by an institute of pedagogy—how much could he teach, teach into the aptest scholar's mind, in the equivalent of eight public school sessions? The scholar's mind, however, is not apt. It has little or no interest in the lesson. It never thinks of the lesson between Sundays. It is inattentive during the class half-hour. The most that it attempts, or that is expected of it, is to listen while the teacher talks, that is, preaches in random lay fashion a sorry sort of lay-sermon. The teaching is simply amateur preaching. Can this amateur performance take the place of the regular sermon in the Church—this amateur preaching, which is almost sure to be farcical with Malaprop falsities? The scholar is not likely to hear two sermons in the same morning—which shall he hear, the layman's, or the priest's, the farcical sermon of the Sunday School, or the sermon of the Church? Is the question hard to answer?

Suppose, now, that the teacher or lay-preacher is not expert, even as an amateur, but, like the run of his species, acts as a mere text-book holder, learning his lesson as he teaches it, or teaching it with but an hour or more of preparation on the night before, and utterly unable to go beyond its text-book outlines—what would become of his purblind and stammered efforts to lighten any obscurity a sixteen-year-old boy might suggest? I saw a young catechist stumped last Sunday by the puzzle of a ten-year-old girl who was learning the Second Commandment. "Is God jealous?" she asked. "How can He be, if He is God?" Could your amateur sermonizer, if called to the rescue, have shone away the cloud?

I do not mean to slur Bible-class teachers. They do the best they can, poor as that best must be. No one knows more sadly than themselves the failure of their task, which they keep at, many of them, from a heroic sense of duty that has no hope. Many give up after three or four years of conscientious trial, in sheer despair of results. They feel their own shortcomings no less than the indifference or remissness of their scholars. Sometimes their continuance of effort is encouraged by a per-

sonal relation, the influence of character upon character, when the teacher is a man prominent in his trade or profession and admired for his sterling manhood, or a woman fair and gracious, who holds her boys or girls by the charm of her manner and spirit.

There is an air of romance in the way a class of boys will stay with such a woman teacher through gallantry of devotion long after their boyhood is gone, she the while believing that they linger to learn from her lips rather than from her eyes, the Beauty of Holiness. As for their learning anything else, the dream is vain. They hear a soothing voice, but not its words. In all probability they cannot tell in the afternoon what the morning's lesson was about. It is almost certain that the theme of the Sunday before is quite forgotten, if it was ever known. I will go further, and venture the assertion that there are few Bible classes in the land that could tell the theme of a lesson two weeks back, or that, remembering the theme, could outline any idea of its exposition. If it was a parable, they cannot narrate it in their own words, much less stumble through any sort of account of its meaning. Ask any Bible class of scholars sixteen years old or more, and after three or six years' study of the Bible in the usual way, to answer off-hand the simplest questions concerning its past course, and see how utterly naught is its knowledge. Try for instance the following:

Who wrote the Psalms? What is the parable of the Prudent Steward, and the meaning of it? Explain, if you can, the oddity of the miracle at the Pool of Bethesda? Where is Chorazin spoken of, and why? Why did St. Paul write the letter to the Ephesians? Give your construction of his argument in the letter to the Colossians. Can you tell the story of the quarrel between him and St. Peter, and what came of it? Who was Jude, and what do you make of his epistle? Name the seven Churches of Asia and their characteristics.

The inability to answer such questions, and questions much easier, will prove the failure of the Bible class, but not of the Sunday School, except in so far as the Sunday School insists on making the Bible class an essential part of its work. But there is no reason for such insistence. It is contrary to the mind of the Church. It is a vain and foolish effort to make a Church of the Sunday School, which ought to be simply the Church's nursery. The effort fails because it ought to fail. The failure does not raise an imperative problem, but solves a gratuitous problem rightly as no problem at all. Postpone the conviction of this failure as long as you may, with your conferences, discussions, programmes, multiplication of text-books, diocesan institutes, and what not, it is bound to come at last, and the sooner the better.

For, the failure is inevitable. It belongs to the nature of the case. It is one of excess. It but shows the folly of attempting in five entire days the work of five entire months or years. It exposes the fatuity of mixing and confusing all sorts of Bible worship with the proper and subordinate use of the book as the Church regards it. It confesses the sin of keeping the child out of Church to learn the Church's lessons instead of promoting him to his rightful place amid the Church's competent instruction and worship. It condemns as wayward a system, or lack of system, that by thus keeping the child out of the Church at the time when he ought to be under its ministry, virtually shuts its door in his face and exiles him for life from its privileges. And it is just at that point, as if by a divine remonstrance, that the Sunday School breaks down, and has to own its lapse, its loss, its dejection, its dismay. Would that it might also own its guilt, and repent and reform. How to reform—this is the crucial problem: how to get back to the Church's method?

"Ye are to call on him to hear sermons." The words are part of the Baptismal service. The duty is enjoined upon parents and sponsors. It is while the child is still under the Confirmation age that the duty begins. It ought to begin at his sixth or seventh year. The hearing of sermons belongs to his sub-sponsorial age, not merely to his responsible years. The lifetime habit is to begin then if it is to become indeed the habit of a lifetime.

But the sermons are over his head! So they are. So is the Service; so is the Catechism; so is the Lord's Prayer; so is every word he utters without being able to define it, even the word *I*, which is the most common and most undefinable in his vocabulary. If he is not to learn what he cannot understand, how did he ever learn to speak? He would not care for a sermon that he could understand too easily. A Mother Goose in the pulpit would not command his respect. He likes to play the man in words and thoughts as well as in mimic soldiery. You teach a dog to jump by holding his meat over his head, and so the soul must learn upward conduct by over-head attractions. Baby sermons can only keep it in perpetual babyhood. The Church was not designed for a side-show incubator on the world's "Pike."

From my sixth year through my seventeenth, I went to Sunday School every Sunday morning, and learned nothing but some stories about Adam and Eve, Cain and Abel, Moses in the Bulrushes, and David's Sling. I went to Church on the same Sunday mornings for exactly the same period, and learned enough by the sermons to begin preaching when the period was up, and take charge of a Methodist circuit. I enjoyed every strange word I heard, and added it to my stock. I loved to hear the preacher's thunder roll and reverberate in its far-away clouds, and feel my spirit stirred by the storm of sound. What it meant I found out afterwards and in good time. And my experience is cheap compared with another's. I was in St. Paul's Church, Boston, one day alone with Phillips Brooks. I had been called to its rectorship and was there to see whether I would accept. Bishop Brooks, who had nominated me for the office, was quietly urging my acceptance. He said, "You will be my rector. Though myself the rector of Trinity, I am still a member of St. Paul's. I have a pew there—my mother's pew, which I retain. Her prayer book is in it now. It was in that pew that, as a boy, I listened to great sermons, and learned to love the Church."

But there is a new theory abroad; it is that the child must not hear what he cannot understand. Hence he is not taken to Church even for the prayers. Hence, when later on he is taken to the prayers, which he still cannot understand, he must not be expected to stay to the sermon which, though no more mysterious, is only an addendum to the service, and can be cut off without impairing the act of worship. The hymn is stuck in at that particular place for the purpose of making a convenient break so that young feet may keep time to its metre as they patter away from the altar and out into the street, while the weak-backed and weak-brained may assume the liberty of following in their train as themselves but infants of larger growth.

Such a theory dishonors the intelligence of the child. It makes him a spiritual idiot at the start and keeps him in spiritual idiocy by cultivating his ignorance as a normal state, up to the point of avowed and braggart agnosticism.

Where did the theory come from? How did it ever creep into a Church that makes the sermon the very core of its Eucharist, as supremely Eucharistic in its mediation between the mind of God and the mind of man? Are the children, whose sponsors were to prepare them for Confirmation by "calling on them to hear sermons," to regard that solemn rite as ordained only to confirm them in contempt for its call to intellectual communion with heaven?

Then do not wonder at the consequence or name it a problem. With the sermon left out of the Church and nothing but smatter to take its place in the Sunday School, your child never learns to think the religion he feels, and begins after awhile to look upon it as a mere flutter of feeling that has no possibility of comprehension or respect by thought. He is now out of both Sunday School and Church. He has dropped between them into Nowhere. His highest conception of the rationality of the Creed is the reason of the raw young teacher, who cannot make one of its articles intelligible, and who loses her breath at the blasphemy of his first hear-say Ingersollian conundrum. He loafs on Sundays because his mind has learned to loaf as a pious habit. What matters it where he loafs, inside or outside the Church, so long as he is in mind and heart only a loafer? Thus the post-catechetic or Bible class Sunday School creates or fosters the boyish skepticism which sneers all around it and begins to sneer as soon as the fuzz curls faintly on the upper lip—boyish skepticism which itself is but the fuzziness of popinjay thought.

Akin to this theory, which postpones religious culture to adult or semi-adult years as alone competent to its difficult ideas, is another, that would minimize it as unnecessary to the child, and an interference with his right to develop his belief freely out of his own heaven-born instincts. "Heaven lies about us in our infancy," a poet has said, and the worship of infantile instinct accepts the poetry as sober truth. Parents may choose everything else for their children, but not their creed. They can select school, neighborhood, trade, nation, language, but never Church. Their whole parental business is to give their offspring a parental bias in every element of secular life, but

no slightest direction in the supreme concerns of character. As they cannot teach any religion but their own, they teach none. If their child goes to Sunday School, it is for entertainment, not for instruction; to learn worship in general and by not in particular doctrines and by definite lessons. Accordingly he goes when he pleases; when he pleases, he stays away; and while present, demoralizes the class by restless and disorderly inattention. At the age for Confirmation he disappears. And all in honor of his right to think for himself before he can think at all. The Spartan mother exposed her infant's body to wintry storms that if it outlived them, it might prove hardy enough for soldiership, and the American mother exposes her infant's soul to the world's weather in the hope of its surviving into some shape of tough religion. The latter exposure is practised in the name of the inalienable rights of emancipated childhood.

Undoubtedly the child has rights. He has a right to government and guidance. He has a right to learn the sacredness of authority, such as he must live under in some domestic, civil, or other form all the days of his life. He has a right to be reverently impressed with the majesty of the law, which must be obeyed because it is law, and not because it suits his notion or pleasure. He has a right to be freed by parental wisdom from the bondage of reckless caprices which, unless he becomes wisely free, will certainly work his ruin. He has a right to the fruits of parental experience, which he will inherit, not from arguments addressed to his untrained reason, but from positive teachings weighty with the mild firmness of character that exemplifies their truth. He has a right to the daily bread of heaven from household hands no less than to the daily bread of earth. In a word, he has a supreme right to the entire bias of his ancestry towards everything that ancestry holds divine. Your opinions may change. What if they do, so long as through them, you educate your child in what is worth more than opinions the most correct, namely, the spirit of faith, the sense of divine realities, which no later period, no maturity of judgment, can so quickly or thoroughly acquire? Better error with this spirit than any exactness of truth without it.

Childhood is the soul's seedtime. Then or never the primary convictions and habits take subsoil root. The seed then sown may lie dormant through after years; pleasure, worldliness, and vice may overlay them, but possessing the underground of the soul, they will yet come to manifest growth. The faith that cheers the dark places of life, that bravely shoulders its burdens, and fends off its temptations, and brushes away the tears which might dim its vision of duty—the faith of gray hairs more precious than the whole world that is passing away and almost gone as they bend low over the grave, begins not with the cautious logic of the man, but with lessons lisped at a mother's knee, which themselves are mistaken for heaven-born instincts, so like instincts are they in the earliness of their origin, so surely heaven-born in the blessedness of their source.

The right of instinct in the child to be let alone! What about the right of instinct in the mother not to let the child alone? Did ever the instinct of the mother-bird pitch her brood, when half hatched, out of the nest, saying, "Hence, dear chicks, your wings are too sky-feathered to be taught paths of upward flight"? For such motherhood there can be no sacrament of Baptism to pledge her whole being to the nurture of the child as the child of the Church.

Away with your weak and insincere scruples about interfering with the instincts of the child-soul! They are the scruples of indifference and indolence, not of conscience. Why else has the child-soul been left irresponsible, unless parents are to be its responsibility? Somebody will interfere with it if they do not. They cannot leave it to itself if they would. The devil at least will not respect their scruples, and will soon prowl into the solitude they have abandoned as too sacred for intrusion. It will not be too sacred for his hoofs, and once in his possession, the heaven-born instincts will prove themselves as readily instincts for hell.

After all, whose is the fault but yours, O priests of the Church? You have lacked the courage of your priesthood. You have permitted the idea to grow up in your Sunday Schools that they existed independently of your wills, and for some other function than to multiply your eyes and voices. You have forgotten to teach the first principle of all virtue and religion as well as of all scholarship, obedience: obedience most sacred there where all duties are consecrated, and to him who consecrates them in God's name. You have let stupid or smartish superintendents play head until they regard the School as theirs, and rectors as visitors who can address it only by lay courtesy. You have winked at the meeting of teachers on their own motion, to discuss your text-books, perhaps vote them out of use, and appoint committees to look around for better ways. The democratic sentiment of the town has been too strong for your nerve of authority, which has weakened under it, as if a democratic school could be less absurd than a democratic ship; and in that weakening, all Catholic order has lost its foothold, and with Catholic order, Catholic faith; while ignorance and irreverence and insubordination and incipient infidelity take the front and reign. Yet you are perfectly aware that your rectorship is responsible, and cannot shirk the responsibility, for every error and vice it tolerates within its domain, and for their disastrous reaction upon the Church. You cannot without guilt turn over the Church's children to incompetent hands, or to any hands save those within your immediate watch and control. You must be the constant superintendents of your superintendents, teachers of your teachers, and catechists of your congregations. Once a month at least you should each resume your entire School into yourself, gathering its classes into one class with the sponsors and parents, that they may all alike recognize their one head, and show what work has been doing under his guidance through the weeks between.

In so far as the Sunday School threatens to supplant the Home, you must insist on the impossibility of such an act, and the sin of attempting it. Brush any school out of the way that stands between the Church and the Home! Rather no school at all than one that can be turned into an excuse for the desecration of fireside altars. You must see that those altars are rebuilt as the first and chief duty of your priesthood. Unless the Church worships there, its worship everywhere must be pale, reluctant, smoke-choked, shivery, cold; and the Home must be well-grounded in the Church, that the Church may sustain and hallow the Home. As a homeless Church is too dead to remain long unburied, so a Churchless Home is already a sepulchre of souls. Both Home and Church must be got together, and got into each other, and made thoroughly one.

The priest is their bond of union. He must no more be shut out from the fireside altar than from the high altar of the sanctuary. It is his duty, and therefore his right, to question parents and sponsors as to whether their Baptismal vows are diligently kept. He should especially entreat the mother to mother the soul as well as the body born from her bosom, transmitting her faith with her blood, and nurturing her child for immortality by lessons of God's love such as mother-love alone can teach. He should urge that seats be provided for the children in the church, and not for adults only, as if they only were entitled to its privileges, and might leave their children out, as their monetary meanness often prompts them to do in the rental of sittings and pews. He should set forth most earnestly that God's house is for households rather than for individuals, and that therefore households are to assemble there, the old and the young together, that together they may grow in the knowledge of the Father from whom the whole family in earth and heaven is named. And if in thus establishing the Church in the Home and the Home in the Church, the Sunday School suffers, let it suffer. It will thin because the enlargement of the cares of Home and Church encroaches on its work, and shortens its passage-way between altar and altar. All that the Sunday School loses, the two divinely instituted altars will gain, and more than the altars, the souls themselves that pass quickly from hearth to sanctuary, and fill the empty places that look and long for their coming. As they come, the pews now held for their use, and bequeathed afterwards into their possession, will become not merely ledges but homesteads of worship, with entail for generations. The Christian year with its symbols, its music, its sweet reasonableness of sermons will, week after week, weave itself around them by the same ties that knit them into family groups with family memories, and family hopes, and family affections, all the dearer and stronger for being blessed by the sense of Eucharistic blood-kinship with God.

Can you imagine anything more inspiring, O priests of that heavenly kinship, than such a congregation on some Sunday morning, reciting the Catechism after Morning Prayer: the Catechism with the priest's own comment taking the place of the regular sermon, parents joining with children in pride of memory kept ever fresh to tell what the soul believes in the Creed or desires in the Lord's Prayer: its duty toward God, its duty towards its neighbor, the meaning and requirement and the benefits of the Sacraments as signs and means of heavenly grace? Was ever language more pulsant, or definition more clear, or praise more gladsome than the sentences that rise and

fall with the well-timed cadence of a chant, as though the intellect no less than the emotions breathed with the heart-beat of God? Set any lay-led Bible class recitation against it if you want to hear the gasps of a broken-boned Icarus on the ground when he ought to be softly drowned in the depths of the sea.

Hear now the conclusion of the whole matter. It is written in the Church's rubric for the instruction of her children:

"The minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the *Church* instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.

"And all Fathers, Mothers, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to *come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister,* until such time as they have learned all that is here appointed for them to learn.

"So soon as children are come to competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop."

There is the Church's pattern for the Sunday School, and every further development of that school must conform to its spirit, and be a school within the open Church, and not just outside of its half-shut doors.

REVERENCE IN THE SUNDAY SCHOOL.

By Mrs. J. D. H. Browne.

THE most disheartening feature in the attitude of the young people of our day is the lack of reverence. In the Sunday School this feature is often sadly in evidence, and, to the conscientious Sunday School teacher, is a source of constant trouble and difficulty. How to cope with it, how to make a successful stand against the thousand and one influences which tend to make the youth of this country overconfident, materialistic, and inaccessible to religious influences, is a question which may well cause searchings of heart.

Certainly to realize a difficulty is the first step to overcoming it, and we must first of all face this fact that the young people, even the children of our day, are, to an alarming degree, deficient in the spirit of reverence. We teachers must then make very real to ourselves that the foundation stone of the religion which we are trying to inculcate, as servants of the Church, is that very spirit. Without it all the apparent success of a Sunday School, prompt attendance, brightness of scholars, and well planned systems of instruction, mean very little. It is the spirit of reverence in ourselves which must be the great factor in our influence over our classes. If we approach our work with a profound sense of our own responsibility and accountability to our Master, we shall feel above all things the desire to implant or foster in the young souls brought under our influence, a like sense of the awfulness and the blessedness of His Presence, in whom we live and move and have our being.

How many of our difficulties would disappear if this were impressed upon our children, what a leverage to work with, and how easy with its help to check the tendencies which often make the hour spent in the Sunday School one of positive trial instead of satisfaction and happiness to the teacher! We need not expect, nor should we wish to put "old heads on young shoulders"; the mirth and mischief of children are part of their being, but in the character building of which there is so much talk nowadays, the great essential is surely the recognition of our relation to the Supreme Being, or in other words the Spirit of Reverence. This even the youngest of our children may be taught if the teachers themselves are imbued with it. If the little ones learned it at their mothers' knee, the task of the Sunday School teacher would be a far lighter one, but alas! there seems to be a large proportion of children whose home training, in the one all-important matter, is absolutely neglected and in whom the teaching of the public school has crowded out all knowledge of or interest in things not secular or material. We must not underrate the influences which are moulding the thought and lives of our children at the most impressionable age. An hour in the week is indeed a brief opportunity for us to sow the seed which shall grow up into the flower of a devout, God-fearing life, to train the future men and women of the Church to be her intelligently loyal children; and our only hope of success lies in our arousing that sense of reverence which utters from the heart the blessed words: "Our Father which art in Heaven, Hallowed be Thy Name."

ST. PATRICK AND HIS MIRACLES.

By Warren R. Yeakel.

IN a very ancient book, just brought to light and printed in London for Richard Baldwin, containing in ink the name "Samuel Johnson," and "licensed, May 18, 1688," is the following quaint biography of St. Patrick:

St. Patrick, alias Socher, the great Apostle of Ireland, in A. D. 361, was born in the southwest coast of Brittany, among the Dimetor in the Province called Pembrokeshire. His father was Caliburnius, a British priest or deacon; his mother Concha, the sister of St. Martin, Bishop of Tours. The village where he was born was called Bannava, where anciently giants were said to have dwelt.

But Socher, afterwards called Patrick, was, in the sixteenth year of his age, led away captive in an incursion made by the Picts, into England, and sold to a nobleman in the northern parts of Ireland. Six whole years the devout youth spent in this slavery, all the while addressing his prayers to God an hundred times a day, and as oft in the night, using great mortification likewise; so that with these two wings he mounted to such perfection, as he enjoyed a frequent conversation with angels. And particularly in Capgrava, we read how an angel, called Victor, frequently visited him, and said to him, "Thou dost very well to fast, ere long thou shalt return to thy country." But after six years' slavery, St. Patrick, by the admonition of an angel, found under a certain turf a sum of gold, which he gave to his lord, and so was delivered from captivity, and returned to his parents' country, which he gloriously illustrated with the admirable sanctity of his life.

Afterwards repairing to Rome, he received his mission for the conversion of Ireland, from Pope Celestinus, who changed his name to Patricius, as prophesying he should be the spiritual father of many souls, and so was promoted to his episcopal dignity, and directed to his voyage into Ireland; and at the same time received of the Pope twelve years of indulgence.

The Irish magicians gave this warning of St. Patrick's coming into Ireland several years before, saying: "A man will come hither with his wood, whose table shall be placed on the eastern side of his house, and some persons standing behind, together with the other, from the table will sing, and the congregation will answer them, saying, Amen. When this man comes he will destroy our gods, subvert our temples, destroy princes which resist him, and his doctrine shall remain and prevail here forever."

Now the piece of wood foretold by those magicians, is interpreted a certain wonderful staff which St. Patrick, before his journey, received from an holy hermit, and which was called, "The Staff of Jesus." Now the history of that staff is as follows:

St. Patrick by divine revelation passed over to a certain solitary hermit living in an island of the Tyrrhen Sea, whose name was Justus, which he had made by his actions, being a man of a holy life, great fame, and much merit. After devout salutations and good discourse, the same man of God gave to St. Patrick a staff, which he seriously affirmed had been bestowed on him immediately by the hand of our Lord Jesus Himself, who had appeared to him.

St. Patrick landed in the Province of Lenster in the year 432, where, having converted Sinel, the son of Finchado, he directed his journey into Ulster, where one Dicon, coming suddenly with weapons, intended to kill the saint and his companions. But as soon as he saw the holy Bishop's face, he felt compunction in his heart, led the saint to his house, had the faith of Christ preached to him and was converted.

After eight years laboring in our Lord's vineyard in Ireland, to the conversion of that island, St. Patrick returned to Brittany, and so went on to Rome, there to give an account of his apostleship. At his return thence to his native country, he retired to Glastonbury, where he foretold with the tongue and spirit of prophecy many unfortunate and many prosperous things which in the future should befall Brittany. . . . . And at last he yielded to nature in the thirty-ninth year after his return to the said island, and was buried in the old church on the right hand side of the altar by direction of an angel, a great flame likewise in the sight of all breaking forth in the same place. He lived one hundred and eleven years.

Providence certainly does not favor individuals, but the deep wisdom of its counsels extends to the instruction and ennoblement of all.—*Humboldt.*

THE BENEDICITE: AN HYMN OF PRAISE TO THE TRIUNE GOD.

By the late Rev. Oliver S. Prescott.

Glorify the Lord in the fires.—Isaiah xxiv. 15.

[Perhaps the finest exposition of the *Benedicite* in English that has been produced, is the sermon on that subject by the late Rev. Oliver S. Prescott, preached in Zion Church, Rome, N. Y., on the first Friday in Lent 1864, and afterward printed in pamphlet form, but long since out of print. So pronounced an impression did that sermon make that although more than forty years have elapsed since its delivery and publication, several queries have been made of the editor within recent years to know whether the matter might not be reprinted. Through the courtesy of a correspondent, a copy of the pamphlet has recently come into our hands, and we have determined to reprint it in four parts, as the best available matter for the Lenten meditations of our readers. New meanings and deep spiritual significance will be seen to attach themselves to the idyllic Song of the Three Holy Children, which is used throughout the entire Church Catholic during the Lenten season, by any who will carefully follow the several parts to the sermon as they appear successively. —Editor L. C.]

I.

THE venerable fast of Lent brings with it the use of the song *Benedicite*. This Canticle has held its place in the morning worship of Christians for more than fifteen hundred years, certainly a very respectable period. It is now said, as it has ever been, on Sundays, by all, in the East and in the West, in the North and in the South, who follow in their devotions the old traditional forms into which, at the first, the Gospels became crystallized. To many really good and devout persons the length of this hymn and its apparent monotony render it wearisome, and it is with something like impatience they give in to its taking the place of the more popular, but less exalted, *Te Deum*. It has the further disadvantage of being reckoned among the Apocryphal Scriptures, and these it is the fashion nowadays to underrate. But, notwithstanding all drawbacks to its appreciation, if one will enter its inner and hidden meaning, it will be found that purer notes of praise, in fitter words, have never flowed from human lips; and well might this be so, for they poured forth spontaneously from the hearts of the Three Holy Children who were purified so as by fire in the "seven times heated" oven, wherein the world would have consumed them, while with them walked the Angel of God's Presence, and around them swept "a cool moist wind from heaven," so that even "the smell of fire came not upon their garments."

The circumstances under which the *Benedicite* was composed fit it for times of penitential purification. It is a Song of glory to God out of the midst of the fires. To the idolatrous Babylonians who listened to it, it must have had all the defiant ring of clear-sounding truth. Its character would rather seem to suit it to festal times, for from its first verse to its last, it is pure praise, too high for our appreciation and too exalted for our use. No human element enters into it, no note of penitence, no cry for pardon nor for help. We can imagine the choirs of angels kneeling and singing it, making all heaven vocal with its stately cadences, and we can beat our breasts, and question with ourselves whether, if ever while on earth we shall be able to bear in it any part! The apparently more varied, and really more earthly because more subjective *Te Deum*, is felt without an effort to match better with our poor fallen state. Its mingling of praise with the devotional use of the Articles of our Creed, and its deep and earnest supplications, touch us and "draw us as with the cords of Adam." Besides, the *Te Deum* has been wedded to music, and that high art has lavished all its treasures in the interpretation and illustration of its intrinsic preciousness. It may have been ordered in the counsels of Eternity, that in comparison with this the *Benedicite* should stand by itself in its masculine simplicity and solemn rhythm, a symbol of the Triune God in His Incommunicable Aloneness, above earthly comprehension and expression, so vast and so varied, so high and so deep in its unmixed praises. At any rate, whether so ordered or not, it does so stand, not from any fault of its own, but because human nature cannot readily be raised into accord with its sublime strain of adoration.

In preparation for its profitable use during this holy season your attention is now drawn to it. Its exposition shall be made with as much simplicity and as much force (where force is weakness) as are in his power, who, by your rector's appointment, now speaks to you. He would not, if he could, adorn what is altogether beautiful. He only asks that God may enable him to be your guide in discovering and searching into its hidden treasures.

The *Benedicite* is composed of thirty-two verses, each ending with the refrain, "Bless ye the Lord, praise Him and magnify Him forever." It divides itself into four parts of varying, but ordered, lengths. The first part comprises five; the second, twelve; the third, nine, and the fourth, six verses. These parts subdivide, the first into a single verse and a series of four verses; the second, into a series of four triplets of verses; the third, into a series of three triplets, and the fourth into two triplets. This structure is thoroughly artistic; the result of design and care wholly inconsistent with the circumstances of its composition, except upon the acknowledgment of their miraculous character. In these outlines and their numerals we catch intimations of a meaning that will come into fuller development as we go on.

Part first opens with a single verse and is followed by a series of four verses. The single verse is a kind of general invitatory, concluding in the aggregate all contained in the following thirty-one verses. In it all created things are invoked or invited to praise the Lord. Its exact words are, "O, all ye works of the Lord, bless ye the Lord, praise Him and magnify Him forever." In the series of four verses which follows in this part are invoked, first, "All Angels"; second, the "Heavens"; third, "the waters that be above the firmament," and fourth, "all the Powers of the Lord." These four orders of existences, it is conceived, are those Supernal and Invisible Dignities of which the Psalm says, "The Heavens declare"—*i.e.*, speak—proclaim —utter—make known as living things with living voices—"the glory of God." There is a discrepancy in the order of verses on the Bible and Prayer Book, of which the fact only need be remarked. We will follow the latter version.

We find, upon looking into the Holy Scriptures, that four is a constantly recurring Celestial number, and that with it is associated the idea of foundation. When heaven was opened to the Prophet Ezekiel, he saw "Four living Creatures," and "the likeness of the firmament was above their heads," and upon "the likeness of a throne was the likeness as of the appearance of a man, and this was the appearance of the likeness of the Glory of God." Zechariah was shown, in a vision, "Four Chariots," with horses of divers colors; and when he asked, "What are these?" he was told, "These are the Four Spirits of the Heavens, which go forth from standing before the Lord of all the earth." St. John the Divine "looked, and behold a door was opened in Heaven," and "the throne was set, and One sat thereon," and "round about the throne were Four Beasts, and in the midst of the throne and of the Four Beasts stood a Lamb as it had been slain," and that Lamb was He "who hath redeemed us to God by His Blood," of whom St. Paul says, "By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers."

The verses in this part needing particular consideration are those in which are invoked "the Heavens," and the "Waters above the firmament." It has already been suggested that they are Supernal Dignities—"Thrones, or Dominions, or Principalities"—which declare, publish, or make known the glory of God in living words, with living voices. The *Te Deum* bears witness to this, where it asserts, "To Thee all Angels cry aloud, the Heavens" cry aloud, "and all the Powers therein." And then is added, making the number of Celestial Orders four, "To thee Cherubim and Seraphim continually do cry."

The titles "Heavens" and "the Waters above the firmament" are obscure. Without doubt, the visions of the prophets and of St. John are described exactly; they reveal what was actually seen; still, they furnish hints rather than direct information. We know that in the immediate sphere of God's dwelling there can be no gross matter, so that the very substance of the highest heavens, the frame-work of the throne, and of the altar whereat the eternal Lamb stands and serves, must be composed of Living Spirits of Glory. There can be no death or inanimation where He dwells, who is Life. He is the Centre of that living Temple not made with hands," and for this reason it may be He is elsewhere spoken of as "sitting upon the Cherubim," or "riding upon the wings of angels," or "making the Waters His pavilion round about Him."

We learn from the Mosaic account of the creation that the Spirit of God was first revealed "moving" (literally, brooding) "upon the face of the waters." This record makes known the fact, that in the beginning water was invested with some spiritual power, or consecrated to some spiritual use, fitting it to become, in after ages, "the laver of regeneration" and the bath of life. As the waters above the firmament were divided from the waters under the firmament, so are the waters of Baptism separated from all other waters, being blessed and sanctified

"to the mystical washing away of sin." St. John saw, before the throne of God, "A sea of glass, clear as crystal," and he heard the Angel of the Waters say, "Thou art righteous Which art, and wast, and shalt be—the Holy One."

Summing up all that has been said, it seems evident that, as the world has four elements, and the earth "four kinds of flesh," and the Church four Gospels, so Heaven has, under God, four primary Orders of Spiritual Existences, which orders are invoked in the opening portion of our hymn.

[*To be Continued.*]

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE HEALING OF THE DEMONIAC BOY.

FOR THE THIRD SUNDAY IN LENT.

Catechism: XI., Duty Towards Thy Neighbor. Text: St. Mark ix. 29. Scripture: St. Mark ix. 14-29.

THIS miracle is connected and should be associated with the Transfiguration, which immediately preceded it. In the painting of Raphael, the two are placed on the same canvas. That picture shows one lesson that may be taught by the story. The disciples down below have failed. But they are pointing up to the mountain top, where there is One who cannot fail. They know they have failed, but it does not occur to them that He can fail. In the picture, that is shown by their pointing to Him; in the record, it is shown by the fact that they ran gladly to Him for help when He came into sight.

The story comes in as part of the training of the Twelve. They had been given power over unclean spirits. They had exercised that power as they had gone out on the trial mission upon which they had been sent. Here they failed. More than that, they did not at first understand the reason of their failure. When the Master spoke of lack of faith, they did not think that He included them. Later, they ask Him the reason of their failure. Then He tells them plainly that they had failed to furnish the faith required for the power, which He had given them, to work. They learned from this, and it is a lesson for us, too, that *success in the Master's work against the powers of evil does not depend upon His power alone, but upon their co-operation with that power.* It was not that the power had failed, but somehow they had failed to furnish something which is also needed. The failure was not in Him but in them.

He had rebuked them for lack of faith. When they yet asked Him for the reason of their failure, He answered that such demons come forth only by prayer and fasting. It seems to hint that the nine disciples who had undertaken this cure, had depended too much upon their own part or commission in the matter. That they undertook the cure, shows that they had trust in the reality of the power that had been given them. But they must have looked upon it too much as *their* power, since they are told that their failure is due to a lack of prayer, or calling upon God.

It points out the fact that successfully to use any of the divine powers which the Lord gives to His Apostles, they must always be used with a realization that it is God that does the work, that the minister is but the agent. Both are necessary. But one does not work without the other. The same principle applies to all Christians. Every one who has been baptized, has become a "member" of Christ. Because he is a member, he has a duty to do for the Head. What Christ wishes done, it is his duty and privilege to be the means of doing. But he must remember that it is the Head that can cause the little power that he has in himself to be used for bringing to successful completion, the things which Jesus asks him to do. We learned that lesson from the Feeding of the Five Thousand. Here it is again. We can do some things for Him with the strength we have. But when He asks something hard, something apparently impossible, then we must look to Him for the power. Prayer and fasting means that we place ourselves in His hands to be used for the work.

Then there is another side of the lesson brought out by the father of the boy. He had, in the first place, a faith in the power of Jesus which had brought him to His disciples. The failure of the disciples had somewhat shaken his faith, so that He seems to have had some doubt of Jesus' power to heal this case which had proved baffling to His apostles. He said to Jesus: "If Thou canst do anything." To him, too, Jesus pointed out that it was not the fault of the power. He showed the man that it depended upon him: "If thou canst believe," He said. It was faith that was lacking. Then it was that the poor man gave that answer which showed that, while his faith was not very strong, yet he had the true humility which is sure to bring a man help when he goes to Jesus for it: "Lord, I believe; help Thou mine unbelief." That was a little faith coupled to an earnest prayer. And because he prayed to One who had the power to help him, he was rewarded. The man set a good example to the disciples when he turned to Jesus for help. It showed the trust in the Higher power which had been lacking in the Apostles' first attempt.

One of the most practical lessons of the miracle is that which would teach us where to look for the cause of any failure in spiritual work. Some people do not come to church, and would give as a reason that they are not helped as they used to be, or some other excuse which puts the blame somewhere else than where it belongs. When people fail to be helped by the Church of Jesus Christ, it is time that they looked to themselves. As here, it was not what Jesus could or could not do that made the miracle successful or unsuccessful, but what the people could or could not do, so it still depends upon what is in the hearts of the people. The means of Grace, and the power of bestowing blessing, inhere in the Church. Jesus has appointed the Church as the Ark of Salvation and the great channel of Grace. If there is failure, it is the failure somewhere of the true attitude of humility which realizes that the need is in the heart of the one who prays and so calls upon God to supply the lack of faith.

Because the Apostles had failed in faith, the poor man was not prevented from receiving the full measure of the blessing for which he had come. Only it required the exercise of the greater faith on his part, instead of on the part of the Apostles. It is even true that he received more himself than he would have had if the Apostles had had the faith required for the healing of the boy. In that case the father might not have been led to the larger faith and trust. It may even be that that first failure was ordered in part for the purpose of bringing him face to face with the desperate situation that called out the desperate faith which matched it.

AFRICAN TRIBE ABOLISHES DEVIL-DOCTORS AND TEST-MEDICINES.

[*Continued from Page* 679.]

articles, the match was applied, and as we watched the consuming of the devil's finger marks, we thought that it would be good if he himself could be consumed; however we thanked God for this much of the conquest, and, amidst the crackling of the burning thatch and sticks, we sang out the doxology, "Praise God from whom all blessings flow." This being destroyed, we took the other "charms" that had been in the Bodio's house and in front of the church and burned them also. We then returned to where we left the chiefs, who then signed the following agreement:

We the King and Chiefs of the Cape Palmas Gedebo Tribe, acting for our people, do hereby set forth and declare that the agreement signed by the late King Charles Hodge and his chiefs, abolishing the use of all fetich, "medicines," or charms of all devil-doctors, as a token of which this Holy Bible was purchased, which said agreement has been violated during the administration of ex-King Wodo Sebe, we therefore make this declaration in the presence of God and these witnesses, that the said agreement is hereby renewed with the spirit of the first agreement in full force; that is to say, that the said Holy Bible thus purchased is the property of the Tribe, to be kept and used on all state occasions in token of our acceptance of the Christian religion as the sure rule and guide of our people.

In witness whereof we have hereunto set our hands, at Bigtown, on this twentieth day of November in the year of our Lord, nineteen hundred and four. (A. D. 1904.)

(Sgd.) KING YADO GYUDE & CHIEFS.

Witnesses:

J. A. GIBSON, *Supt.*,
J. J. NEAL, *Bus. Agent*,
J. J. DOSSEN. *Asso. Justice*,
G. W. GIBSON, *Rector St. Mark's*,
H. R. D. SCOTT,
H. H. MORRELL,
S. D. FERGUSON, *Rector*,
N. Y. VALENTINE, *Secty. Vestry.*

After signing this agreement, Superintendent J. A. Gibson and Hon J. J. Neal addressed them. I then gave them a few words and the doxology was again sung and the blessing pronounced. The company then dispersed.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CLERICAL MARRIAGE.

To the Editor of The Living Church:

I DO not think that clerical celibacy implies superior sanctity, nor even necessarily higher efficiency. The unmarried priest has many dangers in himself and in the world. He may become offensively careless in dress or neatness, defective in delicacy, rough in manner. He has special danger if he lives alone. The greatest and and holiest hermits were not always very agreeable personally.

But as a matter of practical efficiency, nearly half the churches in our communion can only be served by a married clergy if such a clergy decide to live as if they were unmarried.

I have several fields where a missionary route can be completely cared for by one man if he is a single man. My experience is that when an unmarried man is appointed, his domestic duties are *nil*, and he devotes himself strictly to his routine. But he almost always marries as soon as he has $800 a year, and then he wants a number of things he didn't need before, and his home duties keep him from travel. He becomes, not a missionary, but a parish priest of an absurdly small flock.

We ought to make it clear that missionary stipends are not given to enable men to marry, but to enable them to cover a large field—justifiably large to earn the stipend.

I have never been hard-hearted enough yet to say to a missionary, "Your field is not meant for a married man." Instead, I have tried to build rectories. But frontier work most seriously needs men who deliberately consecrate themselves to maintain a lofty plane of single life.

G. Mott Williams.

RESPONSIBILITY FOR BROTHERHOOD WORK.

To the Editor of The Living Church:

IN the work of the Brotherhood of St. Andrew, I have sometimes observed a curious failure on the part of clergymen to recognize that unless they utilize the services of the Brotherhood, their chapter must certainly fail; and the failure is then attributed to the Brotherhood or to the laymen of their own chapter. Some even suggest the superiority of men's general clubs in a parish, to the organization of the Brotherhood.

Who is responsible for the work of the Brotherhood: the clergy, whose consent and approval must be obtained, or the laymen who execute the orders? Is it not possible for every parish where there are ten men and ten boys to organize senior and junior chapters, and would not more effective work be accomplished if the laity were all organized with something definite to do, backed up by a national organization?

This opportunity is offered the clergy, and it is in their power to exercise it and make it effective, if they only will.

Whose fault is it that there are so few men compared with the women, who attend the Church Services? And is it not admitted that there is a crying need for the services of the Brotherhood?

A layman can sometimes do more with a layman than a clergyman can, and again the reverse is true; then why not all work together?

Instances of Brotherhood work are many and common, yet I will mention a few, for example. One Brotherhood man came to this city and settled in a small parish; finding no work laid out for the boys of the parish, he secured the names of ten, invited them to his house, and organized a junior chapter. One chapter sends flowers to the sick, another decorates the altar, another endeavors to stop the bad habits of street boys, and still another sends money to help pay off the debt on the Bishop's house.

As for senior chapter work, there is no end to it. New missions and dead parishes are helped daily, strangers met and invited to church, and the button of the Brotherhood is a sign, usually, of a live Churchman. One man conducts a service for railway men, another likewise at summer resorts does the same, and if men will look for it, there is Brotherhood work to be done in everyday life by precept and example.

The Bishop and clergy of Milwaukee, and many elsewhere, are loyal to Brotherhood work; yet there are too many who are indifferent to their own needs and the opportunity offered them by the laity. One rector in a university town full of young men, refuses to answer letters, and ignores all efforts made by the laity to start a chapter where it is certainly needed. And there are many others who are as indifferent as this parson.

Laymen make mistakes; we are human; so are the clergy; but to make the same mistake repeatedly is inexcusable. The greatest care should be made in the selection of the officers of a chapter, as poor officers are worse than none; but officers, good or bad, the leader must be the rector; so we must jointly be responsible for the work. Chas. E. Sammond,

National Council Member B. S. A. for Wisconsin.

THE LATE BISHOP McLAREN.

To the Editor of The Living Church:

THE late Bishop McLaren and I were pastors together in Detroit—he of the Westminster Presbyterian Church, and I of the First Congregational Church. The morning after he had tendered his resignation, he called on me at my house, and what he said to me in explanation of his action was substantially this:

"I am naturally of a very conservative disposition. I believe in a strong government for both the State and the Church. I am of the opinion that the perpetuity of our Republican form of government is highly problematical, unless a check be interposed to what I conceive is the ultra democratic tendency of the American people. For the last two years I have been making a quiet and earnest study of the question of Church government, to arrive, if possible, at a clear conviction, on historical as well as Scriptural grounds, as to what form is safest and most effective. After I had completed my investigation, I promptly announced the result to my people."

From first to last, it was a thoroughly manly and straightforward transaction.

He had so strongly endeared himself to his congregation that, had he chosen to remain, he might have secured an influential following into his purposed new ecclesiastical connection. For such possibly divided sentiment he allowed neither occasion or opportunity. His prompt and clean-cut withdrawal left his people united still and undistracted. In this, too, he was high-minded and manly.

As personal reminiscences, I recall the tender and impressive manner in which he conducted the funeral service occasioned by the death of Mr. Clark, the builder and proprietor of Detroit's first opera house, and his exhaustive paper read at one of our Ministers' Monday Morning meetings, on "The Unpardonable Sin."

Very truly yours,

Pittsfield, Mass. Addison Ballard.

To the Editor of The Living Church:

IN your able and appropriate editorial on the life of that grand prelate, the late Rt. Rev. Dr. McLaren, Bishop of Chicago, in commencing you employ the following words:

"The quiet, peaceful death of Bishop McLaren comes only as the setting of the sun. The evening and the morning of his life have been the first day; the evening and the morning of the second day shall know no end."

Among the few letters treasured by my deceased father I found one from Bishop McLaren containing these words:

"When I was at sea in July I put together this little prayer while I was looking at a sunset:

" 'Speed me, O Lord, on the journey of life, and what time the stillness of evening begins to settle upon my way, and the sunset's glories tell of a more glorious day to come, may I lie down to sleep in Thee, and, sleeping peacefully, awake in the light of the morn that shall have no end. Amen.' "

I do not know whether another copy of this touching and beautiful prayer is in existence. It is so in harmony with your words and had such a happy fulfilment in Bishop McLaren's quiet and peaceful death at eventide, that I venture to send it to you, in the hope that it may be helpful to others. It at least deserves to be preserved.

I am sure that as many of Bishop McLaren's friends and admirers read this prayer they will echo the closing words of your editorial: "God grant him eternal rest, where the light for which he prayed may burst effulgently upon him."

Christ Church Rectory, Frederick C. Jewell.
Pottstown, Pa., Ash Wednesday, 1905.

THE ALLEGED UTTERANCES OF MR. CRAPSEY.

To the Editor of The Living Church:

YOUR editorial on the reported utterances of the Rev. Mr. Crapsey leads me to ask: How can you dare to ascend the judgment throne, and pronounce sentence on a priest of the Church, without giving that priest the right to be heard in his own defence? or without even ascertaining whether the newspaper report of his sermon is true or false?

I am not defending Mr. Crapsey, with whom I have only a slight acquaintance formed during the mission which he held in Omaha some years ago with such splendid results. He can probably defend himself when the proper time comes. The closing sentence in your editorial brings to mind at once the familiar picture of the judge on the bench, as he puts on the black cap, and proceeds to sentence the convicted murderer: "You will then be taken to the place of execution, etc., and may God have mercy on your soul."

So you, as judge of your brother, after condemning him without a trial, say: "And may God in His love, have mercy on his soul."

Surely, Mr. Editor, you cannot mean those words seriously. Even though Mr. Crapsey may have erred from the Faith as we hold it, his soul cannot be in such danger that he can be saved only by "the skin of his teeth." What of the saintly Martineau, and the spiritual Channing, and Freeman Clarke, and Chadwick, and hosts of pure souls who like them could not pronounce our Shibboleth of Faith? I am reminded of a story of old Father Taylor of Boston who was asked after Emerson's death:

"Do you think Emerson has gone to hell?"

"Hell!" said that brave old orthodox preacher; "why if Emerson went to hell, he would change the climate there, so that it would be a pleasure resort."

Your editorial smacks more of the spirit of the Inquisition than of the spirit of Christ, and is unfair and unworthy of a Christian. Remember that

> "He whose deeds were purest, fairest,
> Was not the first to cast the stone."

Omaha, Neb., March 10, 1905. T. J. Mackay.

[It would seem as though our correspondent might easily have discovered the answers to his questions by reading with a trifle more care, the editorial which he criticises; though we are quite ready to answer him more definitely. "How do [we] dare to ascend . . . and pronounce . . . ?" We have not done so, as our correspondent might have discovered if he had searched for the "sentence" said to have been "pronounced" by us. He has simply drawn upon a somewhat inflamed imagination. " . . . Without even ascertaining whether the newspaper report of his sermon is true or false?" Our correspondent has overlooked our cautious phrases: "what *purports to be* a verbatim report"; "If he is not misrepresented in the report that purports to be verbatim." But how does our correspondent know that we made these comments "without even ascertaining whether the newspaper report of his sermon is true or false"? We do not often "go off half-cocked." As a matter of fact we did not write without first establishing to our satisfaction upon apparently sufficient and cumulative evidence, that the printed report was substantially accurate. "What of the saintly Martineau, . . Channing, . . . Clarke, . . . Chadwick, . . . Emerson . . . . ?" These gentlemen were not priests of the Church who were using the language of the Church's offices at the same time they were declaring their unbelief of the truth of what is directly asserted therein. They did not pray to Jesus as God and then in the sermon deny that He is God. They did not occupy positions of trust and receive emoluments therefrom, to which they could be eligible only by taking oath that they believed and would teach directly the opposite of what, in fact, they did teach. Our correspondent will, we believe, be able to perceive the difference between the case at present alleged and the cases he cites, if he will reflect upon this somewhat important distinction.

Now will our correspondent kindly say how he "dares" "to ascend the judgment throne" and "pronounce" condemnation, if not "sentence," upon The Living Church?—Editor L. C.]

ARE FRATERNAL ORDERS EVILS?

To the Editor of The Living Church:

ALL the good things of this life are liable to abuse—life, liberty, happiness, the Church, Priesthood, Sacraments, Prayer, the Bible, food, drink, wealth—but does their abuse force the conscientious man to call them evil, and to abstain from their proper and lawful use?

It may be that laymen, and sometimes even clergymen, have been found who prize their membership in some Fraternal Order more highly than they do their membership in Christ; but does their mistaken course—their perverting of a good thing—make it evil?

No Fraternal Order of which I know anything, and I am familiar with several, claims to be a religion; but they do teach morality, and to some extent, religion; and when wisely used they become schoolmasters to lead men to Christ.

The clergyman who joins an Order expecting that its members are going to flock into the Church of which he is the pastor because he has honored them by seeking admission into their ranks, makes a mistake; and should he give this as his reason in making his application, he would be refused membership.

If, however, he is actuated by a longing to help his fellow men, no matter what their nationality or creed may be, he will have his desire gratified, and his loving helpfulness will draw men to the Church.

His membership in the lodge gives him the opportunity of being closely and intimately associated with men whom he could reach in no other way.

He finds that his holy office, and his manhood, are respected by his brethren; and that he can warn them against the misuse of their privileges, and exercise a positive influence for good amongst them.

If he is faithful to his convictions, winning in his manners, earnest, and, above all, loving in his admonitions and corrections, he can become a great power for righteousness; and men will seek the fold of grace and safety, for they will recognize him as a true shepherd and not a hireling.

We may be sure of this: any society which deliberately and consistently teaches reverence for God and holy things, and places the atheist on the same level with the madman and the fool, is no enemy to religion.

Any Order which insists that Heaven may not be gained by mere morality; but is the portion only of those who are covered with the robe of the Lamb of God, and put their trust in His pure and blameless life, must help men upward and onward when it is rightly and truly used.

The majority of the members of the lodges of which I speak are members, either of the Church, or of some of the religious bodies about us; and they are always found in the forefront of every movement which is calculated to further righteousness and decency.

When one considers this question on its merits it seems as though the Fraternal Order is one of the God-given opportunities by which those who are already converted may strengthen their brethren. John E. Curzon.

Houghton, Mich., March 11, 1905.

To the Editor of The Living Church:

IN RE Fraternal Orders: May not a Churchman take this view of the matter, namely that the aims of the better sort of these organizations are the aims of *men* Godward, whereas the Church is *God's* movement *manward?*

If I am right in this, then the Church, it seems to me, will find a field here as she will in the encouragement and guidance of every human endeavor toward the realization of its best self.

Yours truly,

St. Paul's Rectory, William P. Taylor.
East Orange, N. J., March 10, 1905.

THE ANGEL.

An angel robed in raiment bright
Bent o'er my darling's bed
And whispered something in his ear;
I heard not what He said.

But Baby wore a happy smile,
"I will," *he* seemed to say;
Then turning from the little crib
The Cherub flew away.

I wondered what He told my child
But I shall never know,
'Tis only to a sinless babe
God doth His Glory show.

Caroline Bayard.

We may be pretty certain that persons whom the world treats ill deserve entirely the treatment they get. The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—*Selected.*

Members of the Greek Church in Japan bring their babies to English missionaries to be baptized when none of their own priests are at hand. Sometimes they ask permission to partake of the Holy Eucharist, too; and among them there are some very earnest Christians.

MODERN SOCIALISM.

Every man who has tried to preach the Christian Gospel, has found himself, sooner or later, face to face with the problem of how to meet the demands of Socialism. In recent years some of our clergy have gone far in their efforts to make Christianity acceptable to the "army of the unemployed." Indeed all of us have tried, according to our light, to see our duty in this connection and to be fair to all sides.

The results are not encouraging.

If we do not go the whole way with the professional socialist and advocate revolution, he questions our sincerity and ridicules our ignorance and timidity.

There are men who have quit the Church, after being communicants for years, because she did not issue a formal declaration against the private ownership of land, although they might have been satisfied with the attitude of their own rector, who was eager for the measure. Very recently the writer of this had occasion to express himself quite sympathetically on the subject of the workingman's rights, but he ventured to suggest that, after all, human character was not created by physical environment, and that we could never eliminate the weakness and sinfulness of human nature by raising wages or reducing incomes. Not a week afterwards a prominent and agressive socialistic leader came out in a printed statement, declaring that human character is determined by environment, and that socialism stands or falls on this proposition.

Altogether the endeavor to satisfy the demands of these people must be admitted to be discouraging. As Christians we shall continue to do our best for righteousness in dealing with individuals, but the "Labor problem" in its practical form seems doomed to be the mere problem of the "discontented."

What concessions can Christian men make, that will be sufficient or acceptable to a lot of agitators, who echo DeVigne's derision of a "dead God" and the "Devil's World"?

Dr. Robert A. Holland, of St. Louis, after about forty years' experience as a Christian minister, has given us in his recent book, *The Commonwealth of Man*,* a courageous, bold, and definite statement of his view of the subject above referred to. It is a brilliant and stimulating book, large in scope, rich in suggestion.

It is not a carefully reasoned and elaborated treatise, and therefore does not cover the entire ground. Yet what he says is true, even if it be not the whole truth. There are, it seems to us, some aspects of human progress which have not been adequately emphasized. One does not get from these lectures a sufficiently clear impression of the good that has been accomplished (and great good has been accomplished) by specially organized efforts to compel special legislation. The world has not improved by its own initiative. Much of the moral progress of mankind has been achieved by direct and definite warfare of the few against the many in the campaign against entrenched and traditional public wrong.

Yet this book is a brave and honest book—vehement, fiery, perhaps, but after all, helpful and inspiring. It ought to be read, and it will be read by men who think and who wish to learn.

Dr. Holland bases his lectures on Markham's poem, "The Man with the Hoe," and in his preface, thus declares his theme:

"Whether socialism believes in God and immortality or not, it has all the credulity and enthusiasm of a cult. . . . In my own denomination not a few are preaching it with denunciation of capital, interest, private property, and all distinctions of wage or reward or honor for work or worth. . . . It is because one of these latter-day Lollards had thus fumed to my own people that I was stirred to deliver the present series of discourses as an avowal of my faith in the actual world as God's world with divine reason in its history and divine Order in its institutions."

The book abounds in sharp epigrams and in descriptions that remind one of Carlyle. The pictures of man's conquest over nature (p. 48), of the contented workman, deluded by his leaders (p. 60), and the intellectual and moral analysis of the Plutocrat (p. 73), are quite inimitable. Here is the author's account of why the socialist dislikes the Church:

"The Church represents the classes against the masses. It justifies the oppressions of labor by capital. Down with it: Let the Hoe take the place of its gilded cross—the Holy Hoe. No wealth but labor. No labor with greater profit than hard labor. No property except in common. No individual development except by common consent. No social richness of infinite diversity through freedom of personal careers. All heights to be levelled down to meet the depths which can no longer be levelled up. Flat lands of equality for the soul. . . . Not so do I read the ages. They are full, and full of God. . . . The 'hoe' man is a relic of extinct socialism, not a victim of the State."

"Instead of the few getting rich out of the labors of the many, it is more just to say that the many are raised by the lift of the few, who are great only as they greatly serve mankind."

"It is because the poor are growing rich, that they feel their poverty more and more."

"What difference would it make how much labor a product cost if nobody wanted it? . . . There is no measure of value except the extent and degree of popular want."

Dr. Holland has had the courage to say some things that other men have been thinking without saying, and he has said them in a powerful way. And the theory of human progress, which he so eloquently defends, is based on a profound philosophy of which we shall be glad to have a further exposition by Dr. Holland at no distant day. T. F. G.

* *The Commonwealth of Man.* A series of discourses. By Robert Afton Holland, S.T.D. The Slocum Lectures, 1894. Delivered at the University of Michigan. New York and London: G. P. Putnam's Sons, The Knickerbocker Press, 1905.

Literary

New Books for Lent.

(1) *The Last Discourses of Our Lord.* Arranged as Readings for the Forty Days of Lent. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Helps to Meditation,* etc. New York: Thomas Whittaker. Price, $2.00 net.

(2) *Christ the Life and Light.* Lenten Readings Selected from the Writings of the Rt. Rev. Phillips Brooks, D.D., late Bishop of the Diocese of Massachusetts. By W. M. L. Jay. New York: E. P. Dutton & Co. Price, $1.00 net.

(3) *The Sympathy of the Crucified.* By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne; author of *Anima Christi,* etc. New York: Longmans, Green & Co. Price, 70 cents net.

(4) *Gaudium Crucis.* A Meditation for Good Friday upon the Seven Words from the Cross. By Walter Lowrie, M.A., assistant minister at Emmanuel Church, Boston. New York: Longmans, Green & Co. Price, 90 cents net.

(5) *Good Friday.* The Seven Last Words in Their Significance for Life, with a Good Friday Address to Children. By Arthur J. Gammack, Rector of Christ Church, West Haven, Conn. New York: Longmans, Green & Co. Price, 60 cents net.

(6) *Calvary.* Being Good Friday Addresses on the Seven Words from the Cross. By A. St. John Chambré, D.D., Rector of St. Anne's Church, Lowell, Mass., author of *Sermons on the Apostles' Creed,* etc. Milwaukee: The Young Churchman Co. Price, 60 cents net.

(7) *The Temple of His Body.* Being Good Friday Addresses on the Seven Words from the Cross. By Edwin Allan Larrabee, S.T.B. Milwaukee: The Young Churchman Co. Price, 60 cents net.

(8) *The Chief Virtues of Man* Taught in the Seven Words from the Cross. Preached in St. Mark's Church, Philadelphia, Good Friday, 1903, by the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Catholic Faith and Practice,* etc. New York: Thomas Whittaker. Price, 75 cents net.

In acknowledging the foregoing eight volumes, which comprise the new works issued for the present Lenten season by our Church publishers, it is significant that seven of them are by American authors. To these we might also add Mr. Westcott's new volume, acknowledged separately as not being explicitly arranged for Lent, since nothing can be more useful for a course of Lenten addresses for men, than that. The American Church has not produced in large number the great theologians such as the atmosphere of Oxford and Cambridge has been charged with; but in the working manuals which have proven so indispensable as aids to parish work in this country, we have long since ceased to be dependent upon the mother Church.

The eight volumes noted are, all of them, creditable acquisitions to our devotional literature. We have only praise for each one. The necessity for fresh treatment of old topics is as great in devotional writing as elsewhere, and we trust that each year may give us such.

Two of the volumes noted, are arranged in daily readings for the forty days of the season. That of Dr. Mortimer (1) comprises his daily Lenten addresses of last year in St. Mark's, Philadelphia. His topics are those monumental discourses of our Lord, before His Passion, recorded in the latter chapters of St. John's Gospel. These lend themselves admirably to such treatment, and also give the opportunity which Dr. Mortimer embraces, to treat of specific Christian doctrines and Christian duties. One wonders that those series of our Lord's words should not heretofore have been utilized for such a purpose. The selections from Phillips Brooks' writings similarly arranged (2) avoids the fragmentary aspect that commonly attaches to such compilations, and though the chapters are brief enough for reading during the short period commonly allotted to an address at daily Lenten services, there seems to be no sacrifice of the roundness of expression which would more commonly apply only to writings published in their original form and setting. These readings are chiefly taken from unpublished manuscripts of their distinguished author.

Mr. Brett's volume (3) is arranged in six chapters, thus lending itself to weekly reading during Lent where so desired, and as each chapter is subdivided into three parts, there is also given the opportunity for separate meditation on each. His general theme is that of sympathy, as shown by our Blessed Lord to classes of men, and to specific crises or circumstances of life.

With five new volumes treating of the words of our Lord upon the cross, it would seem that there could be no difficulty in avoiding

the repetition of thought that sometimes mars the Good Friday service in successive years. Mr. Lowrie explains that his volume (4) is designed only for personal reading, and that the "form and compass" in which the meditations are presented make them not suitable for use in church during the three hours' devotions. Mr. Gammack's meditations (5) are probably too brief to be used advantageously in that way. Both these volumes, then, may be considered as especially useful for home reading. That by Mr. Lowrie will also prove especially suggestive to such of the clergy as are accustomed to preach original addresses during the three hours, being replete with original thought as, indeed, is suggested by the somewhat striking title. He states that it is "written from the standpoint of modern historical scholarship," but whether that was intended to help the volume or to apologize for it, we do not find that its teaching varies from that which has been traditional in the Church. Mr. Gammack treats of the seven words "in their significance for life," and appends as well an excellent Good Friday address to children; surely an apt reminder to parish priests not to let the day of the Passion go by without suitable provision for bringing its lessons to the children.

The last three volumes noted are those that were written primarily as public addresses in church during the three hours. Dr. Chambré's addresses (6) are deeply spiritual, and no attempt is made in them to apply the lessons into specific channels. For that reason his volume is perhaps best adapted to parishes in which the three hours' devotion is rendered for the first time, or in which its frequent repetition has not yet made the specific treatment necessary. He writes, as he always does, with power and with aptness of thought. Mr. Larrabee's treatment of his subject (7) is intensely practical, and traces the thought of the several words respectively into channels reflecting "The Sacred Hands," "The Lips of Truth," "The All-Seeing Eyes," "The Sinless Soul," "The Suffering Body," "The Body Mystical," and "The Sanctuary of the Spirit." In his consideration he succeeds in fulfilling that which in his preface he states as his intention: that of "turning the mind, in the first place, away from self to the Person of our Lord; and secondly, while doing this, of keeping prominent the truth that He is now represented in the world by the Church which is His Mystical Body." Dr. Mortimer's addresses (8) are those delivered at St. Mark's in 1903, and are added to a number of earlier treatments of the same subject that have heretofore been published. These meditations apply the words of our Lord toward the inculcation of the four cardinal and three theological virtues, and are thus eminently practical in the lessons drawn from them.

Other New Books on Religious Subjects.

The Church and the Good Samaritan. Mission Addresses to Men. By F. N. Westcott, Ph.D., author of *Catholic Principles.* New York: Thomas Whittaker. Price, $1.00 net.

Mr. Westcott's mission addresses treat the parable of the Good Samaritan in six chapters. Into the consideration he weaves much Church doctrine and with it very much of practical, incisive help in the Christian life. One would be astonished to see how many unthought-of suggestions can be gleaned from the study of the parable in such careful wise, while those who have not been accustomed to thinking of it from its Churchly point of view will be surprised at the lesson so well drawn from it.

The Bible, Its Origin and Nature. By Rev. Marcus Dods, D.D., of Edinburgh. New York: Charles Scribner's Sons.

This volume contains a course of lectures delivered before the Lake Forest University, Illinois, on the foundation established by Mr. William Bross of Chicago in memory of his son, Nathaniel Bross, who died half a century ago. The first lectures on this foundation were delivered by President Patton of Princeton, and these followed in 1904.

The lectures are seven in number and treat of the Bible and Other Sacred Books, The Canon of Scripture, Revelation, Inspiration, Infallibilty, The Trustworthiness of the Gospels, and The Miraculous Element in the Gospels.

The treatment of these various subjects is distinctly modern and yet it is always reverent and devotional. The comparison between the Bible and the books of other religions is clear, and the writer plainly shows that they are on different planes. He shows that although there may be ethical similarities, the Bible is a revelation of a Person and not a system of morals.

His lecture on the Canon takes the Protestant position that we do not accept the Bible because the Church gives it to us; but because it appeals to us individually as God's Word.

The third lecture emphasizes the fact that the Bible is a revelation of Christ to man, and not a revelation of God's law for us, except as it preserves our Lord's teaching. The discussion on Inspiration gives a clear account of Verbal, Plenary, and Dynamic Inspiration and favors the modern theory that the writer is inspired and not his book, and that inspiration is compatible with error as to matters of fact.

The lecture on Infallibility seems to teach that a statement being found in Holy Scripture does not at all insure its truth. The author appears to hold that the Bible is essentially true; but that there are errors and mistakes of minor consequence contained in it.

Dr. Dods believes that the Gospels are trustworthy as to the facts of our Lord's life and work; but that the writers are not verbally accurate in quoting our Lord's words or in stating minor details of His life.

The discussion of Miracles, in the last lecture, seems to be rather inadequate and not up to the standard of the earlier lectures.

Dr. Dods' style is remarkably clear and simple. He does not indulge in "fine writing"; but states his points plainly and in a way easy to be understood.

While a Churchman would feel bound to differ with the writer in many positions which he takes, the book as a whole is useful and instructive; and is an excellent example of moderate criticism at its best.

Frank A. Sanborn.

St. Peter and his Training. By Rev. John Davidson, M.A. Philadelphia: J. B. Lippincott Co. Price, 30 cents.

This volume of the Temple Series of Bible Characters and Scripture Handbooks is concerned with the scriptural account of the life of St. Peter. The author is contented to confine himself to Holy Scripture and does not go into tradition or profane history at all. He agrees that St. Peter is the Rock on which the Church is founded; but denies that the Bishops of Rome inherit his prerogatives. His apology for the denial of Peter is original. This is an excellent addition to this useful series.

Thomas Whittaker is doing well in keeping before the public the Life of Robert Stephen Hawker, entitled *The Vicar of Morwenstow,* of which reprints are frequently announced. Baring Gould is at his best in depicting this more than eccentric character, whose curious idiosyncrasies have been the wonder of several generations.

Fiction.

The Mysterious Mr. Sabin. By E. Phillips Oppenheim. Illustrated by F. Ambrose Walton. Boston: Little, Brown & Co. Price, $1.50.

The pleasure-loving Mr. Sabin joins his love of golf with plots for precipitating a war between Germany and England. He is a secret service man to nearly all the great powers, which of course is impossible in fact, but seems to promise opportunities for the romancer. The author has created an illusion that is real, and moves his characters very rapidly, so that there is no conflict. This he is able to do to the last moment, when, no doubt, he purposely allows the complexities of Mr. Sabin's motives to appear in a well worked-up climax. A returned admiral, who has a hobby for coast defences, and who is spending his last years making elaborate plans for England, commenting on all the weak spots, is used by Mr. Sabin in his plans for his own advancement. A son of the admiral, who falls in love with the charming niece of Mr. Sabin, brings in the disturbing element to all these ambitions. There are other characters equally well drawn, who read their lines in the right places. The political and social life of London forms the back-ground.

Veranilda. A Romance. By George Gissing. New York: E. P. Dutton & Co. Price, $1.50.

Mr. Gissing died before he finished this story, at the early age of forty-six. It is so nearly completed, however, that it is evident that only two or three chapters would have followed. It is a story of the Gothic invasion of Rome under Totila. The historical and geographical setting is scrupulously accurate; and the story most delightfully told. The chapters which introduce the hero to Saint Benedict, and which treat of monastic life in the sixth century, are especially charming. The love story of the young Roman and the Gothic maiden is beautifully worked out.

The Summit House Mystery; or, The Earthly Purgatory. By L. Dougall. New York: Funk & Wagnalls Co. Price, $1.50.

The scene of this romance is laid in the mountains of Georgia, and the drawing of the negroes and "poor whites" seems to be true and accurate. The scenery and course of the seasons is beautifully described. The story itself is strong and absorbing. Two Northern ladies live in great seclusion on the mountain, and the mystery is who murdered their father and step-mother. The elder sister had been tried and acquitted. The story is occupied mainly in solving the mystery. The interest is sustained to the end and the denouement is unexpected.

The Clansman. An Historical Romance of the Ku Klux Klan. By Thomas Dixon, Jr. New York: Doubleday, Page & Co. Price, $1.50.

A collection of horrors, into which the names of historical characters of Reconstruction days are liberally sprinkled, with the idea, apparently, that a historical novel is created thereby. We acquit the author of any charge of seriously believing that the picture he has created is a true or adequate presentation of the period in question; he would be totally unfit to handle historical questions if he did. The Reconstruction era was perhaps the saddest one of American history, but no sane man really believes that it was the result of malice on the part of one section against the other. The whole perspective of this novel is false and unhistorical.

Topics of the Day

THE INTERMEDIATE STATE, AND PROBATION AFTER DEATH.

Question.—I have heard it stated that the Church does not allow that there is a probation after death. Why may not those who are saddened at the loss of relatives or friends have this comfort? Is it not true that some have never had a fair chance in this world, and that to deny them a real probation hereafter would be to write down God as unjust?

Answer.—One can quite realize how sorely pressing this question is. We do believe, however, that it gathers more difficulty because of the failure of so many people to study carefully the Church's doctrine of the Intermediate State. As a matter of fact, must not those who think that after death the righteous soul goes at once to heaven, be staggered at tracing this idea to its logical negative, and contemplating the fate of those who cannot without great straining of language be numbered among the faithful?

For, after all, what sort of people are the great majority of those at whose graves we say the final prayers of committal? How few of them, even on the most charitable view of the case, can be thought of as in any degree fit for heaven! Weak, wavering, sinful souls many of them were, having some good qualities, it is true, but very imperfect and very unworthy to enter into the presence of their Creator. Such goodness as they have is rather *in germ,* often wholly undeveloped and incomplete. They are not among those who have wilfully and absolutely rejected God (though perhaps some of them have come perilously near it), and so we trust they are not among the finally impenitent, or lost; but if the choice must be made then and there, in their present state, apart from the hope of future development and progress in holiness, who could say that there was much hope of heaven for them?

And then that multitude of souls who have never had our Lord and His redemptive work properly presented to them, the heathen, the dwellers in the slums of a great city, the ignorant and uninstructed everywhere—what about them? If there is no hope that somewhere they may be subjected to a purifying process, and developed in the life of grace—we can have little hope. But if it is believed that there *is* such a place and such a hope, then perhaps God will accept them, since they have never deliberately and absolutely rejected Him, because He finds in them at least the *beginnings* of goodness, seed that is undeveloped, but that may grow, in another field, under the watchful care of His saints and angels. If, though, they must enter *at once* into life, or else be reserved for death, could our hope be as strong or our hearts as free to trust that all will be well?

It is the contemplation of such thoughts as these that sometimes leads those who have been brought up under the ordinary Protestant influence, to revolt from what they erroneously believe to be the orthodox doctrine of the judgment. Seeing how few there are for whom we may have any reasonable hope of an immediate entrance into heaven, and yet shrinking from the consignment of such imperfect souls to Satan, they have been led to provide a merciful solution of the problem, either by denying altogether the doctrine of everlasting punishment, or by resting in the hope that for such as these there is another probation after death. Some other time, perhaps, we may consider the doctrine of eternal punishment and see how little logic there is in rejecting it if we yet hold to a belief in the divine knowledge of our Lord Christ, who apparently asserts its awful reality. As for the other solution—a probation after death—the doctrine of the Intermediate State solves the difficulty without resorting to any such uncertain theory.

The Bible, as interpreted by the Church, would seem to show that probation ends with death; we are constantly taught that this period of our earthly life is our time of trial and testing, and that there is no other. And, indeed, to suppose that men in some future state might change from a life predominantly evil to one that is good, would imply that others might be in danger of changing from good to evil—and death would have greater terrors for us than now. Quite different is the doctrine of the Intermediate State, yet quite as comforting for those who fear for themselves or their friends. For if we accept this doctrine, we believe that God, in His goodness, accepts the soul at death not for what it actually has become but for what it *will* become, not because it is developed in goodness, but because the *seeds* of goodness are there and are not so choked by the evil as to be incapable of growth. So, as we stand at the grave of some weak brother whose life wavered so uncertainly between right and wrong, we may have fresh hope; we may believe that when he departed this life he was (taking things at large and on the whole) upon the right side. There was more of good than evil in him; his *tendency* was upward, rather than downward; and though he was very imperfect, God takes him as he was, to develop the good in him, till he is prepared for the eternal life. This does not mean that he is to have a second probation, but that, taking it all in all, he stood his probation here, and that now in a place of preparation the evil is gradually to be purged away so that he may be made fit for heaven. So, those who never heard the Gospel, or to whom it was never preached aright, or whose environment made it impossible that they should have ears to hear it—such are judged according to the light they had, and they, too, need no new probation, only the carrying on and developing of what such probation as they had made them here.

And, indeed, of heaven we are not told that it will be one dead level of happiness—there may be *degrees* of blessedness. In the Father's house are many mansions, and some of these may be the final abode of the most saintly, some the abode of those who never attained such heights of holiness. Allowing for all that, and believing that in the Intermediate State each soul is preparing for its own place in the heavenly mansions, we may have hope for many of whom we should otherwise have despaired.

It may be urged that such arguments lead to an easy going attitude towards sin, and encourage men in carelessness and indifference of living; but the experience of those who have put much stress on it in their teaching is the very opposite. Rather, it gives men hope, and arouses a greater perseverence in some who might otherwise despair. Instead of despondently giving up the struggle, they take fresh courage; they know they are not saints, but they have in this teaching a new incentive to make the best they can of the remaining years of life, even though obliged to battle continually against old habits and besetting sins.

Perhaps it would have been well, before saying all this, if we had stated as briefly as possible our grounds for believing in the Intermediate State. The arguments in reason have already been shown by implication, viz., that even those who die in grace, however holy their lives may have been, are by no means prepared to enter at once upon the joys of the heavenly life and rest in the perpetual contemplation of the Ever-blessed Triune God; they need to be purged most thoroughly from the sins that defiled their souls during life, they need much progress in holiness, before they can enter the divine presence. So one need hardly examine the language of St. Paul, for example, in several passages that imply the thought, since our own reason tells us that before we enter into glory we must, of necessity, dwell for a time in some place of purification, waiting till our souls have been purified and made fit for the Master.

There are several Scripture passages, however, which we can hardly pass over. For example: On the cross, a moment before his death, the penitent thief pleaded for mercy, and our Lord answered him, "To-day shalt thou be with Me in paradise." Did He mean that the thief was to go at once to heaven? In the first place, our Lord Himself did not ascend thither until more than forty days later; in the second place, that one act of penitence, though it brought the sinner pardon, did not prepare him to enter immediately the inner presence chamber of God's house. "To-day shalt thou be with Me in paradise" evidently therefore refers to his presence with Christ in some intermediate abode of the blessed dead.

So of our Lord Himself an experience is related that bears on the question. Being perfect man, Christ went through all that happens to men at their death. His Body was buried; His human Soul went to some waiting place of the departed; on Easter morning His Soul and Body were reunited, and He arose and appeared among men, bringing them a pledge and token that their souls and bodies would be reunited and that they would rise too. St. Peter tells us that, put to death in the flesh, He revived in spirit, i.e., in the soul as contrasted with the body, and in the spirit He went to the place of departed spirits, the souls in safe custody, and to them proclaimed the glad tidings of redemption. Even after He had risen from the grave He did

not go at once to heaven, but said of Himself, "I am not yet ascended unto My Father."

What our Lord tells us, moreover, in the parable of the rich man and Lazarus, shows us that the righteous immediately after death go, not to heaven, but to some temporary resting place. Lazarus reposes in "Abraham's bosom" until the general day of judgment—which has not yet come, since the rich man speaks of his brethren as still in their earthly probation.

The thought of the Intermediate State (or paradise, or purgatory, if one prefers to call it either) will show us why the Church has always believed in the efficacy of prayers for the dead. The life after death is a time of further discipline and progress, where those who are saved are subjected to some purifying process, to prepare them for heaven. For this, then, our prayers may help them. Any petitions we make could not aid them were they lost; such prayers they no longer need as a stay against temptation; but they *may* need them, and we have every reason to believe will be helped by them, in the way of advancing their spiritual growth and development. It is for such purposes that our prayers are offered for those who are gone before —that they may have light, peace, rest, refreshment, growth in the divine favor, increasing knowledge of the divine love. "Grant them, O Lord, eternal rest, and let light perpetual shine upon them." And because in measure all men die with *something* yet to be done for their souls, with *some* light still needed, with something of spiritual progress necessary, therefore for all men prayers after death, somewhat vague and indefinite as they must be, will yet accomplish good, and will bring aid and succor there, as they give it here. He who began a good work in us not only carries it on during this earthly life, but will continue it until the great day, "the day of Jesus Christ." It cannot be unavailing to offer our prayers in aid of this good work, and to omit to do so would be "to imply that all connection between the departed and ourselves had ceased, than which nothing could be more untrue." C. F.

The Family Fireside

"THE PURE IN HEART SHALL SEE GOD."

The mighty earth to its heart of gloom
Drags down with gravitation's doom
All that above its shadows rise,
To meet the light of bending skies.

The lily resists the great earth's power,
And lifts its glory of leaf and flower,
Victorious in its stainless snow
O'er the dark earth's seductions low.

So the pure in heart will cast away
The stains of earth's defiling clay,
And groping through the encumbering clod
Will find the light of Heaven, and God.

Mobile, Feb. 1, 1905. M. L. M.

THE RECTOR AND THE MAN.

THE rector had cornered the man. He had been on his tracks for many a long day, but the man was a good dodger and kept out of sight. But at last he was cornered, keeping house with his two little boys, while the wife went to see a sick neighbor. Now the rector was a great friend of the man, and the man was a great friend of the rector. In fact there was between them that bond of sympathy and absolute trust on both sides which makes the pastor's office such a joyful and sacred thing. Nevertheless the man dodged the parson of late, because he, the man, had got out of the habit of going to church. He used to be a regular attendant, but when the wife was ill he had been forced to stay at home, and now, having broken through his custom, he had fortified himself with many plausible excuses.

"How do you do, Jack?" said the rector, "I have been wanting to see you for a long time, but I could never find you in."

"I know that, sir, and I've kept out of your way because I haven't been to church lately."

"Well, now that I've got you here, we're going to talk the subject out. Come here, boys."

The rector sits down, and the little chubby boys climb on his knees, while the man sits opposite, waiting.

"Now, Jack, to begin at the beginning, why *don't* you come to church?"

"Well, to tell you the truth, rector, I have no very definite excuse. I have got out of the way of it, and I don't seem to mind it. I did at first, but I don't now. In fact, I think a man may serve God and do his duty without going to church. On Sunday morning the wife goes and I stay at home and play with the boys, and I have a little longer time in bed. Sunday is a day of rest, you know. Now that is about the whole of it. I have got out of the church-going habit and I don't seem to miss it. I think that is a fair statement of the case."

"No doubt; now let me ask you a few questions," said the rector. "Look at these two jolly little fellows on my knees, with their fat, rosy faces. When you bend over their cots at night and see them sleeping so quietly and innocently, don't you feel a new kind of love in your heart, something which you have never felt before?"

"I do, I'm their father."

"Exactly so. You know the joy—the sacred joy—of fatherhood. A new relationship has entered into your life. Now, I suppose that you will allow that God reveals Himself in the beauty and majesty of His works?"

"I do; I feel, when I go out into the woods and mountains, that that is where God is to be found and not so much in church."

"Yes; but have you ever thought that your love for your two little children here, was revealing an aspect of God which you won't find in nature?"

"In what way?"

"Why, the sense of fatherhood is a reflection of the fatherhood of God. There is more revelation of God in the relationship of parent and child than there is in all the mountain chains of the world or all the stars in the universe. Why, how does Christ's great prayer begin?"

"Our Father."

"Yes; marvellous words indeed. The next time you say your prayers, you just try to put into your heart the feelings which your little boys have when they look up into your face. Of course your feelings will be deeper than theirs, because you are older and wiser, and God's feelings will be deeper than yours because His love is infinite, but still they will be the same kind of feeling—the love of a child for a parent and of a parent for a child."

"I can see this, and I will think of it again, and no doubt the Lord's Prayer will have a fuller meaning to me; but I can't see what all this has to do with going to church. Can't a man worship God as his Father without going to church?"

"Certainly he can, and many a poor invalid is obliged to do so from year to year, to his great regret. But what I am aiming at is this. I want you to see that the chief thing, the thing of most importance to you, in God is this, that He is a living and loving Person. God is more than a mere omnipresent force—He is a person. When you go to church on Sunday it is to acknowledge this fact and, in company with others, to honor Him as your Father and your King. Unless you do this, undoubtedly your idea of God as a *Person* will decline."

"I think, Rector, that what you say is true. I *have* noticed that my idea of God, since I gave up going to church, is much more hazy and blurred."

"Exactly so, and your idea of Him will become still more hazy, as time goes on. And what is a yet more dangerous thing, your idea of the sinfulness of sin will become more hazy and blurred. It is when God's personal presence is realized in all its brightness that the shadows which sin casts are seen in their real blackness. It is invariably the case, that a man who does not know God as a personal Saviour, will not know sin as a personal defilement."

"Do you think, then, that church-going will give me back something I feel I have lost out of my religion?"

"I do certainly. This weekly acknowledgment of the *Personality* of God will brace up your soul. A man does not care for things which cost him nothing. The very trouble involved in early rising on Sunday, the walk to church, the striving to be attentive and devout there, will build up his character in habits of self-sacrifice and devotion."

"Yes; I think all you say is perfectly true. I must try to turn over a new leaf. My wife will be glad if I do."

"Why, has she noticed any change in you?"

"Yes; she says I'm not the man I was when I was more regular at church. To be perfectly candid, she says I take a lower view of things, am less in earnest, in fact. I suppose it all comes from getting hazy in my notions about God as a

Person. I don't know how it is, but the world seems to be out of gear and I feel that if I do my duty and keep to myself and my family, perhaps I shall come out all right some day."

"And a very gloomy, hopeless outlook in life indeed. By the bye, Jack, I will play you something on the piano. Get down, boys."

The rector moved towards the piano, a very handsome one which stood in the corner of the room.

"I'm afraid you won't get much pleasure out of that piano," said the man. "It has not been tuned for two years. My wife's little sister does her practising upon it, but it's no good for anything better at present."

"So it hasn't been tuned for two years?"

"No."

"And you can't get any decent music out of it, because it has not been tuned?"

"No."

"Dear me," said the rector, leaning against the useless instrument. "How much this piano resembles your poor soul. I have spoken of church-going as a duty which you as a child owe to your Father in heaven. Now look at it as a duty you owe to yourself. Your soul is not giving its sweetest music, your wife and you know this to be the case, because it needs tuning. It may do all very well for the rough practice of life, but for the expression of all the deeper harmonies which God's Holy Spirit would call forth from it, it is useless. Now if you went to church on Sunday, your soul would be tuned up weekly to greater and nobler possibilities. All the strings and chords of feeling which run through the lessons, the prayers, the psalms and hymns would call out harmonious echoes in your own soul, and it would keep you up to the true pitch of angelic music, and that would give you back those ideals which you have lost. In addition to this, the sermon, however feeble it might be, would give you fresh food for thought and resolution. Poor piano! Jack, do get that thing tuned. It is like cruelty to animals to keep it in this condition. It is not the poor thing's fault, that it misses its true vocation. But, above all, think about the tuning of your own soul."

"I will, Rector, I never looked at the question so squarely before. I see now that the 'assembling together' which the Bible speaks of has a deeper bearing on a man's life than I used to think."

The little boys ran up and took hold of the rector's hands as he prepared to go.

"Jack," he said, looking down on the little, curly, golden heads, "perhaps this is the deepest argument of all, your duty to others. You are a decent fellow, respected by all of us, as an honorable and good man. But turn your thoughts backward to the years of your boyhood and youth and even to your temptations of later life. Was there anything that could break the spell of evil which every now and then tangled your feet, but the knowledge of a righteous and loving God looking down upon you and weighing your actions and asking for your service? When you had fallen, when you felt soiled or crippled in the fight, was there anything which gave you comfort and cleansing and joy except the knowledge of a Saviour's constant love and oft forgiveness?"

"No, there was not," and the man, as he said it, felt that there was another eye than the rector's fixed upon his soul at that moment.

"Well, Jack, for the sake of these little souls entrusted by God to your keeping, growing up to meet just such difficulties and temptations and falls as you have passed through, for the sake of these two little golden heads and all that their welfare means to them and you, do all in your power to deepen their sense of the reality of God's existence by paying devout homage to Him weekly in His holy church."

A missionary (Anglican) is at Obihiro in Hokkaido, Japan. "There is a church here," he says, "with 60 or 70 members. The Chief of Police is an earnest Christian, as are also some of the ordinary constables. There are two Sunday Schools whose pupils number 90." Through such little congregations in country districts the leavening of the nation is being prepared.

If I had an enchanter's wand, and could destroy to-morrow the desire for strong drink in the people of England, what changes we should see!

We should see our gaols and workhouses empty.

We should see our taxation reduced by millions sterling a year.

We should transfigure and transform the whole country.—*Right Hon. Joseph Chamberlain, M.P.*

WHY PEOPLE BUY STOCKS.

By Roland Ringwalt.

A STOCKBROKER, after reminding us that "extremes meet," stated that nowhere is this more palpably true than at the exchanges. The man who once or twice in his life buys a few shares of stock is not to be reckoned as a factor in the dealings. It is the people who buy largely, who pay out thousands of dollars, who are the desirable customers, and among those who lay down their money on the brokers' counters, extremes are daily meeting.

The restless speculator is a type familiar to many of us in real life, and to others from our reading. Colonel Mulberry Sellers is one of the vivid characters in American fiction, and Trollope has drawn Undy Scott to prove that the London adventurer plays the same tricks that Swift exposed long ago. A genuine speculator prefers the excitement of the ceaseless ticker to a guaranteed income. The roar of contending voices, the rush of eager buyers and sellers, the sudden rise on a good crop report, the fall on the receipt of a bad trunk line statement, are things dear to his soul. Many a thorough-going speculator has gone to the theatre to please his wife and has covered his cuffs with figures, unmindful of Hamlet's soliloquy or Shylock's baffled vengeance. Shattered health has called for rest in the country or at the seaside, but the man whose heart is with the bulls and bears glances at the figures in a railroad station or has a private wire to his cottage. Poverty does not destroy his hope that he will some day get back to his old surroundings. Wealth does not shake the burning thirst for the advancing surge of a bull wave, or the wholesale profits gained by selling on the crest and covering after the billow has broken.

People of this kind buy largely, but purchasers of a radically different type are also excellent customers. A studious man has for years labored at some uncongenial business because he needed the money, and at forty-five or fifty he inherits the estate of the uncle whose name he bears. He does not like to take care of farms and wrangle with tenants, so he sells his uncle's real estate, and buys good bonds and dividend-paying stocks. Then at last he feels as if he was free from life's pressing cares. If he wants to go to a great library and spend the day consulting a score of authorities; if he yearns for rambles among museums and art galleries; if he has set his heart on a long European tour, he can gratify himself. Drawing dividends is easy work, and if he wants to sell one stock and buy another, the matter can readily be arranged.

Other stock buyers are elderly people, religious and meditative, weary of life's rapid pace, anxious to live in a quiet suburb. They want to get out of the confusion of a city, to have leisure to visit and receive visits, to go to Church on week-days as well as Sundays, to have a modest income for their needs and for their charities. For this reason they buy stocks because they can avoid the care and trouble necessitated by many kinds of investments. Men and women who look as if their ancestors had been intimate friends of the Vicar of Wakefield are liable to be stock-buyers, though not stock speculators. The buyer at one extreme of the line is fascinated by the restlessness and uncertainty of the exchanges; the buyer at the other end purchases because he wants to lead the simple life.

The broker learns to distinguish between such different types of customers. Several times a day the restless spirit runs in and out of the office. The grave, retired merchant makes a purchase to-day because he has just sold a dozen houses. Six months later he reappears and buys the gilt-edged of the gilt-edged because he wants to make his daughter a wedding present. The next year some bonds mature, and he must find a new investment for his money. His broker remembers him, and notes that his visits are at long intervals, while his manner is quiet and dignified, unlike the forced calm of the buyer who may be a millionaire or may be in the hands of the sheriff before the day is done. As the stock gambler yells out his order and the cool-headed investor makes his purchase, it may well be said that extremes meet.

Bearing one another's burdens is harder than bearing one's own. But we can never bear another's burdens until we make those burdens ours. Therefore it is that the burden we bear for another presses upon us with double weight, because we feel it for ourselves and for one who is dearer to us than self.—*Great Thoughts.*

By one of the laws of Pittacus, one of the seven wise men of Greece, every fault committed by a person when intoxicated was deemed worthy of a double punishment.—*Selected.*

Church Kalendar.

Mar. 5—Quinquagesima Sunday.
" 8—Ash Wednesday. Fast.
" 12—First Sunday in Lent.
" 15—Wednesday. Ember Day. Fast.
" 17—Friday. Ember Day. Fast.
" 18—Saturday. Ember Day. Fast.
" 19—Second Sunday in Lent.
" 25—Saturday. Annunciation B. V. M. Fast.
" 26—Third Sunday in Lent.

KALENDAR OF COMING EVENTS.

Apr. 19.—Convocation, Salina.
May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
May 3—Conference Church Clubs, Cleveland.
" 9-12—Church Congress, Brooklyn.

Personal Mention.

The Rev. A. H. W. Anderson of Great Bend, Kansas, is now assistant at Christ Church Cathedral, St. Louis. Address 1210 Locust St., St. Louis, Mo.

The Rev. Carroll M. Burck has resigned the charge of St. Paul's, Manhattan, Kansas, and accepted a call to Alamosa, Colo., where he is now in charge.

The Rev. Richard Cox, incumbent of Napinka with Medora, has resigned and has accepted the mission of Weyburn with Yellow Grass in the Diocese of Qu'Appelle. Address, after April 1st, Weyburn, Assiniboia, N. W. T.

The address of the Rev. Dr. Robert M. Duff, general missionary of Chenango County (Diocese of Central New York), is Norwich, N. Y., not McDonough, N. Y., as stated in the *Living Church Annual*.

The Rev. J. C. France has resigned as missionary in Little Rock, Ark., and during the illness of the Rev. F. W. Goodman, rector of St. Paul's Church, Chattanooga, will supply that church. Address: Chattanooga, Tenn.

The Rev. Chas. E. Freeman, formerly chaplain of St. Luke's Hospital, New York, has been appointed to the charge of the Church of the Good Shepherd, Barre, Vt., and has entered upon his duties.

The Rev. Gilbert Higgs, D.D., of Monroe, N. C., has been appointed to the charge of the Cathedral chapels, the Church of the Holy Comforter and St. Andrew's, Atlanta, Ga.

The Rev. J. F. John, late of Jacksonville, Ill., has assumed temporary charge of Christ Church, Williamsport, Pa.

The Rev. W. H. G. Lewis has resigned the rectorship of Grace Memorial Church, Ashtabula, Ohio, and assumed his new charge in Holly, N. Y.

The Rev. E. T. Mathison, rector of St. Michael's Church, Brattleboro, Vt., has been called to All Saints' Church, Meriden, Conn.

The address of the Rev. C. Thacher Pfeiffer is now 81 Washington St., Newport, R. I.

The Rev. W. G. Ribble of Wytheville has accepted a call to Pulaski, Va.

The address of the Rev. E. T. Simpson is changed from Portland, Ore., to Sara, Wash.

The Rev. A. Osmond Worthing has accepted charge of Trinity Church, Spokane, Wash. Address, 1847 Broadway.

ORDINATIONS.

Priests.

Minnesota.—The Rev. George Washington Smith was advanced to the priesthood by the Bishop of the Diocese on Ash Wednesday in the Church of St. John the Evangelist, St. Paul. The sermon was preached by the Rev. C. L. Slattery, Dean of the Cathedral. The Rev. T. Sedgwick, rector of the church, presented the candidate. The Rev. Messrs. Sedgwick, Slattery, Peake, and Tarrant united with the Bishop in the laying on of hands. Mr. Smith is assistant at the church in which he was ordained.

DIED.

Butler.—At Mobile, Ala., on Friday, March 3, 1905, Pierce C. Butler, son of the late Thomas P. and Helen L. Butler.

Carpenter.—Catherine Alida Mayhew, wife of Alvin R. Carpenter, of Schuylerville, New York, entered into rest, on Thursday, February 23d. Mrs. Carpenter, for many years, was one of the most prominent and devoted members of St. Stephen's parish.

Carpenter. — On Ash Wednesday, 1905, Evelyn Smith, aged nearly two years, beloved little daughter of the Rev. Chas. B. and Evelyn S. Carpenter, at St. Thomas' rectory, Brandon, Vermont.

Morrow.—At Plainfield, N. J., March 2, 1905, after two years' illness, Annie Sergeant, eldest daughter of the Rev. Wm. Bryce and the late Elizabeth Morrow. Interment at Carlisle, Pa., March 4th.

"Come unto Me all ye that are weary and heavy laden and I will give you rest."

Putnam.—In Brooklyn, Connecticut, February 25th, Harriet W. Putnam, aged 95 years.

"I will lay me down in peace and take my rest."

Sister Katharine.—Entered into rest, at the home of her sister, Mrs. D. W. Young, at Kennesaw, Ga., on March 2nd, Sister Katharine (Miss Burt), Deaconess in charge, for sixteen years, of the Appleton Church Home, Macon, in the sixty-third year of her age. Interment at Rose Hill Cemetery, Macon.

MEMORIAL.

REUBEN WARNER.

In the passing of Reuben Warner of St. Paul, the Church in Minnesota has lost one of her most loyal sons. He was born in Fairfield, Conn., July 14th, 1831. His mother's brother, the Rev. David Sanford, was agent for the Society for the Increase of the Ministry, an indication that his piety was an inheritance. He was for many years Senior Warden of Christ Church, St. Paul, the mother church of the Diocese. He was also trustee of St. Luke's Hospital, St. Paul, and Bishop Seabury Missions. His bequests, $5,000 to Seabury, $1,500 to the Aged and Infirm Clergy Fund, and $500 to the St. Paul Deaconess Home, are in accord with the generous habits of his life. He recognized that his wealth was a stewardship, for which he had an account to render. He had freely received, and he gave cheerfully and without ostentation. "Blessed are the dead who die in the Lord: for their works do follow them."

WANTED.

Positions Offered.

WANTED—(In June) Rector of Eastern parish, $1,000 and Rectory. Musical. Give Churchmanship and references. Address Parish, Living Church, Milwaukee.

CHURCHWOMAN, strong, capable of taking care of children in Church institution. Address, House Mother, House of Good Shepherd, Utica, N. Y.

Positions Wanted.

A PRIEST, with very considerable experience of work in London and elsewhere, desires change of work to some large centre in America or Canada. Oxford M.A.; 36; musical, thoroughly efficient organ, choir. Earnest preacher. Bishop's permission. Highest testimonials. Substantial salary desired. Or foreign chaplaincy. Clericus, *Church Times* Office, Portugal St., London, W. C., England.

ORGANIST AND CHOIRMASTER (Churchman), English Cathedral trained, desires position May 1st or after. Boy specialist, recitalist, hard worker. Good organ and teaching ground necessary. Fifteen years' experience. Testimonials and references from Bishops and clergy. Address Boy Voice, Living Church, Milwaukee.

BY young woman, experienced teacher of the deaf, position as teacher to deaf child during summer months. Address, "Teacher," care Living Church, Milwaukee.

MISCELLANEOUS.

A CHILD can be taken into the home of people of experience and would receive loving care, with good training. Best of references given and desired. Address first instance, Weil and Shaw, Union Trust Bldg., Detroit, Mich.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

ECCLESIASTICAL PAINTING—Altar-pieces, Panels, Banners, etc., at low rates, Address: P. O. Box 443, Sidney, N. Y.

CHURCH VESTMENTS.—Plain silk Vestments with velvet orphrey-edged Church lace.

Chasuble, stole, maniple	$15.00
Burse and veil	5.00
Tunic or dalmatic	17.00
Cope	22.00
Coteline, and figured Damask Silk, velvet or silk orphreys.	
Chasuble, stole, maniple	25.00
Burse and veil	9.00
Cope	35.00
Coteline Copes from	25.00
Embroidered stoles in rich Damask from	15.00
Black Silk Scarfs from	5.00
Banners with Embroidered figures from	42.00
Rich Damask Silk Vestments, in all colors from	$50 to 150.00

Made by the Benedictines of Painsthorpe Abbey, York, England. .All letters to the Rev. Father Abbot.

Freight charges and insurance extra.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

TRAVEL.

EUROPE.—First-class tour only $175. Choice of 14 tours. Duration, 38 to 85 days. Cost, $155 to $430. Small parties. Apply at once. Rev. L. D. Temple, Watertown, X. Mass.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of this Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

Rev. Alfred J. P. McClure,
Assistant Treasurer.

The General Clergy Relief Fund, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

Christus in Ecclesia. Sermons on the Church and its Institutions by Hastings Rashdall, D.Litt., D.C.L., Fellow and Tutor of New College, Oxford, Preacher at Lincoln's Inn, 1899-1903. Price, $1.50 net.

The Life Everlasting. Studies in the Subject of the Future. By Rev. David Purves, M.A. Price, $1.50 net.

The Religious Controversies of Scotland. By the Rev. Henry F. Henderson, M.A., author of *Erskine of Linlathen.* Religion in Literature and Life Series. Price, $1.75 net.

THE PEACE CONGRESS COMMITTEE. Boston.

Official Report of the Thirteenth Universal Peace Congress Held at Boston, Massachusetts, U. S. A., October Third to Eighth, 1904. Reported by William J. Rose, Boston. Edited by the Secretary of the Congress.

E. P. DUTTON & CO. New York.

The Bible from the Standpoint of the Higher Criticism. The Old Testament. By Ramsden Balmforth, author of *The New Reformation,* etc. London: Swan Sonnenschein & Co., Ltd., Paternoster Square. Price, $1.25 net.

A. WESSELS COMPANY. New York.

The Etiquette of Correspondence. By Helen E. Gavit, being Illustrations and Suggestions as to the Proper Form in Present Usage of Social, Club, Diplomatic, Military, and Business Letters, with Information on Heraldic Devices, Monograms, and Engraved Addresses. Price, 50 cts. net.

RICHARD G. BADGER. Boston.

Poems. Egbert Willard Fowler. Price, $1.50.

The Harem and Other Poems. Aloysius Coll. Price, $1.50.

Pipes and Timbrels. By W. J. Henderson. Price, $1.25.

A Pageant of Life. Gamaliel Bradford, Jr. Price, $1.25.

LITTLE, BROWN & CO. Boston.

The Man without a Country. By Edward E. Hale, author of *In His Name,* etc. With a new Introduction and Notes by the Author. Price, 35 cts.

JOHN LANE. The Bodley Head, London and New York.

The Life and Letters of R. S. Hawker (Sometime Vicar of Morwenstow), by His Son-in-law, C. E. Byles, with two Sketches by the Earl of Carlisle, Lithographs by J. Ley Pethybridge, and Reproductions from Portraits, Photographs, etc. 8vo. $5.00 net.

THOMAS WHITTAKER. New York.

The Call of the Master; or, The Voice of Jesus to Man in the Stress of Life. By Reginald Heber Howe, D.D.

RIVINGTONS. London.

The Church of the Fathers. Being an Outline of the History of the Church from A. D. 98 to A. D. 461. By the Rev. Leighton Pullan, M.A., Fellow of St. John Baptist College, Oxford, Lecturer in Theology at S. John's and Oriel Colleges. The Church Universal. Vol. II. Price, 5s. net.

A. S. BARNES & CO. New York.

The Right Life and How to Live It. By Henry A. Stimson with Introduction by William H. Maxwell, City Superintendent of Schools, New York. 12mo, cloth. Price, $1.20 net.

LUTHERAN PUBLICATION SOCIETY. Philadelphia Pa.

The Atonement and Modern Thought. By Rev. Junius B. Remensnyder, D.D., LL.D., author of *Heavenward,* etc., etc. With an Introduction by Prof. Benjamin B. Warfield, D.D., LL.D., of Princeton Theological Seminary. Cloth, 12mo, 223 pages, $1.00.

PAMPHLETS.

Metaphysical Healing. By E. M. Ingraham. Keller Printing Co., Indianapolis, Ind. Price, 10 cts.

Metaphysical Healing. By E. M. Ingraham. Price, 10 cts.

Twenty-Second Annual Report of the Executive Committee of the Indian Rights Association, for the Year Ending December 31, 1905. Printed by Order of the Executive Committee. Philadelphia: Office of the Indian Rights Association.

"Bear Ye One Another's Burdens." By Rev. J. E. Johnson. An Address on the Motto of the Girls' Friendly Society. Philadelphia: Franklin Printing Co.

The Church at Work

THE CHURCH CONGRESS.

It is pleasant to know that all doubt as to there being a Church Congress in England this year has been settled, and arrangements have now been completed for what bids fair to be a very interesting series of sessions at Weymouth in the Diocese of Salisbury, next October. While we have had no such difficulties as those which beset our trans-Atlantic brethren, there is fully as encouraging a prospect for a successful Congress in Brooklyn next May. Bishop Burgess is most enthusiastic in his interest and has rallied about him a most efficient local committee, some of the members of which also belong to the General Executive committee of the Congress. They are, therefore, familiar with established customs and traditions, and know just what kind of preliminary work is necessary. Brooklyn has the advantage of being a residential, rather than a commercial borough, like Manhattan, and therefore has a larger local circle to which to appeal. Moreover, Brooklyn is easy enough of access to Manhattan, for those who are interested in the Congress to attend the sessions with little, if any, more difficulty than if they were held in Carnegie Hall. The hotels in Brooklyn, also, some of which are new and offer excellent accommodations, offer more reasonable rates than prevail in Manhattan, and are within easy walking distance of the hall where the Congress will be held. Arrangements are being made to accommodate those who live at a distance with railway transportation at the rate of one and one-third single fare for the round trip. The indications are that the season of the year when a little relaxation just after Easter is so desirable, will be more favorable for visitors than the autumn, when the claims of parish work after the summer vacation, are very exacting.

LAYMEN'S MISSIONARY MOVEMENT IN THE WEST.

There will be held in Milwaukee on Tuesday night and during Wednesday, May 2nd and 3d, a Missionary Conference under the auspices of the Laymen's Forward Movement of the Middle West that was set on foot at the Detroit Conference of last November. This movement is intended to draw together for missionary purposes, the Churchmen within the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, which together comprise the Third Missionary Department of the American Church, of which the secretary and executive is the Rev. R. W. Clark, D.D., of Detroit.

The outlines for the work of the Laymen's Missionary Movement were drawn up by the distinguished Churchmen, Mr. James L. Houghteling, founder of the Brotherhood of St. Andrew, and were adopted by the laymen present at the Detroit Conference. The plan of the movement is stated in the following extract from Mr. Houghteling's report, which was adopted by the Conference:

"THE LAYMEN'S FORWARD MOVEMENT OF THE MIDDLE WEST.

"1. The organization of the Movement to be effected through the election by this Conference of an executive committee of seven laymen.

"This executive committee, to further the objects of the Movement and promote the formation of coöperating diocesan committees of laymen.

"2. THE OBJECT OF THE MOVEMENT:

"To arouse and enlist the interest and cooperation of men in Church Extension at home and abroad, and to further within the Department the purposes of the Board of Missions of the Domestic and Foreign Missionary Society.

"3. THE METHODS OF THE MOVEMENT:

"*a.* The enlistment of men in this Movement.

"*b.* The holding of Missionary Conferences of laymen in this Department, and also in the Dioceses composing it.

"*c.* The spread of the knowledge of Missions through the circulation of the *Spirit of Missions* and other missionary literature.

"*d.* The holding of missionary mass meetings to arouse the interest of men in local communities.

"*e.* The furnishing of lay speakers for

missionary meetings in churches and elsewhere.

"*f.* The encouragement of lay workers and lay readers."

In pursuance of this plan this Milwaukee Conference of laymen is called. The executive committee consists of Clarence A. Lightner (chairman), Detroit; E. W. Gibson (secretary), Detroit; D. B. Lyman, Chicago; Frederic C. Morehouse, Milwaukee; C. E. Brooks, Indianapolis; W. R. Stirling, Chicago, and Thos. H. Walbridge, Toledo. In conjunction with that committee, Bishop Nicholson has appointed a local committee that will make the arrangements for the success of the gathering. It is contemplated that missionary addresses will be delivered in all the city churches on the Sunday prior to the dates mentioned, being Low Sunday. The programme for the Conference proper has not yet been determined, but will include a general evening service on Tuesday night and all day conferences on Wednesday. Mr. Houghteling, the founder of the movement, and Mr. John W. Wood of the Missions House have promised to attend, as also have Messrs. Lightner and Gibson, the chairman and secretary, respectively, of the executive committee, while it is hoped that there will be a number of other distinguished laymen from within and without the Department, and especially that Milwaukee Churchmen in large numbers will evince their interest by attendance throughout the sessions; and the clergy, and particularly those of the Missionary Department will also be welcome.

INTER-CHURCH CONFERENCE ON MARRIAGE AND DIVORCE.

A SECOND ADDRESS and appeal to the Christian public has been made by the abovenamed Conference, who during the past three years have held several meetings for the consideration of the important subjects entrusted to them. The members have waited upon President Roosevelt in the interest of their work, and received from him a hearty and sympathetic welcome. They have adopted the following resolution:

"*Resolved*, That it is the judgment of this Conference, and hereby it is recommended to the ecclesiastical bodies represented in the Conference for their approval, that ministers should refuse to marry divorced persons, except the innocent party in a case where the divorce has been granted on Scriptural grounds, nor then until assured that a period of one year has elapsed from the date of the decision allowing the divorce."

They also have endorsed the following "Act Concerning Divorce," which was prepared by the Conference of State Commissions for the promotion of uniformity of legislation in the United States, and has been approved by the American Bar Association:

"SECTION 1. No divorce shall be granted for any cause arising prior to the residence of the complainant or defendant in this State, which was not a ground of divorce in the State where the cause arose.

"SECTION 2. No person shall be entitled to a divorce for any cause arising in this State, who has not had actual residence in this State for at least one year next before bringing suit for divorce, with a *bona fide* intention of making this State his or her permanent home.

"SECTION 3. No person shall be entitled to a divorce for any cause arising out of this State unless the complainant or defendant shall have resided within this State for at least two years next before bringing suit for divorce, with a *bona fide* intention of making this State his or her permanent home.

"SECTION 4. No person shall be entitled to a divorce unless the defendant shall have been personally served with process, if within this State, or if without this State, shall have had personal notice duly proved and appearing of record, or shall have entered an appearance in the case: but if it shall appear to the satisfaction of the court that the complainant does not know the address nor the residence of the defendant, and has not been able to ascertain either, after reasonable and due inquiry and search, continued for six months after suit brought, the court or judge in vacation, may authorize notice by publication of the pendency of the suit for divorce, to be given in manner provided by law.

"SECTION 5. No divorce shall be granted solely upon default nor solely upon admissions by the pleadings, nor except upon hearing before the court in open session.

"SECTION 6. *After divorce, either party may marry again, but in cases where notice has been given by publication only, and the defendant has not appeared, no decree or judgment for divorce shall become final or operative until six months after hearing and decision.

"SECTION 7. Whenever the word 'divorce' occurs in this act, it shall be deemed to mean divorce from the bond of marriage.

"SECTION 8. All acts and parts of acts inconsistent herewith are hereby repealed.

"*PROPOSED AMENDMENT TO THE SIXTH SECTION.

"The Conference took action approving the Act, except that it asked that the Sixth Section be 'amended so as to provide that if action is to be taken on the subject of remarriage, the innocent party shall not marry again within a year of the decree of divorce, and a just discrimination shall be made between the innocent and the guilty party, and providing further, that the final decree shall not be entered until six months after the decision; such six months, if allowed, to form part of the year.'"

ILLNESS OF BISHOP HALL.

BISHOP HALL was suddenly taken ill on Friday evening, March 10th, and the trouble was diagnosed as appendicitis. He was taken to the Mary Fletcher Hospital, Burlington, on the following (Saturday) morning, where a successful operation was performed. He is doing well by last reports.

BURLINGTON, Vt., March 13—Bishop Hall is in good condition to-day.

RECTOR CALLED TO TRINITY CHURCH, BOSTON.

ALL BOSTON is awaiting with the greatest interest the acceptance by the Rev. Dr. Alexander Mann of his call to Trinity Church, which by some is considered the most important parish, in many ways, of any in the United States. Considerable stress is laid on the fact that Dr. Mann is a substantial "Prayer Book Churchman," a forceful preacher, and a good organizer. He has done admirable work in Orange, and although the call extended him by the vestry of Trinity is a flattering one, he proposes to look the ground over carefully before giving a final decision. All of the vestry have heard Dr. Mann preach and there was a general unanimity as to his peculiar fitness for the position.

Dr. Mann is at present rector of Grace Church, Orange, N. J., and Archdeacon of Newark. He was born in Geneva, N. Y., in 1860, the son of the Rev. Duncan C. Mann, long rector at Watkins, N. Y. He was graduated at Hobart College with the degree of B.A. in 1881, and received from his alma mater the honorary degree of D.D. in 1902. He was also graduated at the General Theological Seminary, taking therefrom the degree of B.D. in 1886. He was ordained deacon in 1885 and priest in 1886 by Bishop Coxe of Western New York, and spent two years in charge of St. James' Church, Buffalo. He came to his present parish in 1887 as assistant to the Rev. Dr. Anthony Schuyler, his uncle, whom he succeeded in the rectorship on the death of the latter in 1900. Dr. Mann was largely voted for as Bishop Coadjutor of Newark shortly before the death of Bishop Starkey. He is a brother of the Missionary Bishop of North Dakota. He is considered a High Churchman of thoroughly orthodox views, and one who will be a power in carrying on the work of Trinity Church upon conservative while quite up to date lines. The election is an admirable one, but fears are expressed that it may not be accepted.

RECTOR CALLED TO TRINITY, NEWPORT.

FROM Trinity Church, Newport, there has come a call to the Rev. Walter Lowrie, who has been one of the curates at Emmanuel, Boston, since late in the fall. Trinity Church first suffered the loss of the Rev. Henry Morgan Stone who resigned owing to ill health. Next it lost its curate, the Rev. Ernest J. Dennen, who accepted a call to St. Stephen's, Lynn, Mass. The Rev. Mr. Lowrie is a native of Philadelphia, and many of his ancestors have been prominent in the Presbyterian faith. He has had a liberal education both at home and abroad, having on two different occasions studied in the American School of Classical Studies at Rome, as well as in the Universities of Berlin and Greifswald. Mr. Lowrie is 37 years of age and has done considerable literary work, being the author of several ecclesiastical volumes. Mr. Lowrie was graduated at Princeton with the degree of B.A. in 1890 and that of M.A. in 1893. He was ordained deacon in 1895 and priest in 1896 by Bishop Whitaker of Pennsylvania, and served until quite recently at St. James' Church, Philadelphia.

DR. WORCESTER'S ASH WEDNESDAY SERMON.

THE PRINTED report of an Ash Wednesday sermon by the Rev. Elwood Worcester, D.D., rector of Emmanuel Church, Boston, having said that Dr. Worcester expressed the opinion that the account of our Lord's forty days' fast was not to be interpreted literally, but only as "a poetical, pictorial allegory," called out the following letter, which appeared subsequently in the *Transcript:*

"To the Editor of The Transcript:

"It is reported in the columns of your issue of Ash Wednesday that Rev. Dr. Worcester, rector of Emmanuel Church, denied the reality of our Lord's fast of forty days in the wilderness, and added that there was nothing miraculous about it, because Jesus was a man. It seems highly probable that Dr. Worcester must have been misquoted, because next Sunday morning he will be required to pray (in the Collect for the First Sunday in Lent):

"'O Lord, who for our sakes didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honor and glory.'

"Of course he would be unable to take these words on his lips if he did not believe that the Lord did fast forty days and forty nights; because it would be dishonest and sacrilegious to address God with a lie. Furthermore, Dr. Worcester will read from the altar the Gospel for that same Sunday, in which the story of the great fast is rehearsed, ending, 'Angels came and ministered unto Him.' This is inconsistent with Dr. Worcester's alleged denial of the miraculous element in Christ's fast, since such angelic ministration is patently out of the ordinary. Besides, it is a *non sequitur* to deny the miraculous on the ground that Jesus is a man, for though all miracle has its origin in God's benevolent omnipotence, it is directed towards men. I need not enlarge upon the unquestioned fact that the church of which Dr. Worcester is a priest believes Jesus to be both God and man; but it is well to mention the fact, lest some careless person should be misled. "PRESBYTER IGNOTUS."

March 10.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Lent at Waterville—Two Deaths—Notes.

AT GRACE CHURCH, Waterville (the Rev. James K. Parker, rector), the special preach-

ers during Lent will include the Rev. J. B. Wicks, Paris Hill; Rev. C. D. Broughton, Oxford; Rev. William Cooke, Whitesboro; Rev. R. M. Duff, D.D., Norwich; Rev. B. T. Stafford, Oriskany Falls. The Bishop made his visitation on Sexagesima Sunday. At Evening Prayer he gave, by request, an address on "Divorce and Re-marriage."

The venerable parish of St. Paul's, Constableville, is sorely bereaved in the death of the senior warden, Mr. Casimir Constable. Mr. Constable was of the noble family which, in the early days, gave the name to the place. The members of each generation were deeply devoted to the work of the Church. The father of Mr. Constable was for many years a zealous officer of the parish, and his mantle fell upon the son. The family are near of kin to the McVickars, of whom three have become clergymen. The only one now living is the Bishop of Rhode Island. A courteous gentleman, a man of blameless life, Mr. Constable will be long remembered in the native town he so dearly loved. He was in the 60th year of his age.

Mr. Henry Enos, one of the older citizens of Paris, died on February 25th. Mr. Enos was the father of the Rev. Edgar A. Enos, D.D., rector of St. Paul's Church, Troy. The funeral was attended from St. James', Clinton.

The Rev. Edward Huntington Coley, rector of Calvary Church, Utica, has been appointed a member of the Standing Committee of the Diocese, to fill the vacancy caused by the death of the late Rev. Dr. Babcock.

The Rev. F. E. J. Lloyd, D.D., Director-General of the Society of St. Philip the Apostle, will hold a mission in Christ Church, Oswego (the Rev. L. G. Morris, rector), commencing May 2nd and ending May 10th.

A meeting of the men of Christ Church, Oswego, was held on Monday evening, March 6th, for the purpose of organizing a men's club. The club has begun its existence with a membership of fifty, with the prospect of securing many more. The following officers were elected: President, George H. Hunt; Vice-President, David Russell; Secretary, Clarke Morrison, Jr.; Treasurer, Robert Jones.

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

Evanston—Lenten Arrangements.

St. Luke's Church, Evanston (Rev. Geo. Craig Stewart, rector), has recently purchased a valuable site for the proposed new church and parish house. The property is located at the corner of Hinman Ave. and Lee St., and has a frontage of 112 feet on the former street and 190 feet depth on the latter. It is proposed to erect a church capable of seating 800 people.

On March 24th there will be a "Month's Mind" at the Church of the Ascension for Bishop McLaren, under the auspices of the Guild of All Souls, of which he was a member. The service will be at 11 A. M.

At St. Peter's Church (Rev. Frank Du Moulin, rector) the subjects of the Lenten sermons and addresses are announced as follows: Sunday mornings, "The Lord's Prayer"; Sunday evenings, "The History of the Church"; Wednesday evenings, "Means of Communication between God and Man"; week-day afternoons, "Some Women of the Bible," "The Silences of Christ," and "The Sympathies of Christ."

At the Church of the Redeemer (Rev. S. B. Blunt, rector) the arrangements are most elaborate. It is doubtful if there is any other church where so many noted preachers will be heard during Lent. Among those announced for Wednesday and Friday evenings are the Rev. Messrs. De Witt, Shayler, Deuel, Young, Waters, Knott, Du Moulin, and Dr. Stone, also Bishops Osborne, Francis, Grafton, and Weller. The rector will preach on Sunday mornings and evenings and will give a course of instructions on Thursdays, at 5 P. M. on Christian Science and its relation to Orthodox Belief.

For the third year the Chicago Diocesan Branch of the Woman's Auxiliary is holding the Lenten Study Class Saturday mornings, during Lent at the Church Club rooms. As in the past two years, the programme has been prepared by Mrs. John Henry Hopkins, the diocesan president. The study class has been under the supervision of Mrs. Thos. C. Fullerton, one of the vice-presidents.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Several Deaths--Lenten Courses.

Mr. Wilmot Howard Sturges died very suddenly at Wilton, not many days ago. Mr. Sturges was one of the oldest communicants of St. Matthew's Church (the Rev. William E. Hooker, rector). He was an uncle of the Rev. Isaac C. Sturges, rector of St. Cornelius' Church, New York City. Mrs. Hannah (Larkin), widow of Lemuel O. Meafoy, died recently at her home in Litchfield. Mrs. Meafoy was the oldest communicant of St. Michael's parish (the Rev. Storrs O. Seymour, D.D., rector), if not the oldest of the Church in the Diocese. Another half year would have rounded out for her a century of life. She had continued in excellent general health, with faculties unimpaired, until attacked by bronchial trouble, which soon proved fatal. During these latter years, her native cheerfulness never failed, and there was ever keen interest in all that was going on in the world. Her friends regret that she could not have been spared, as she so desired, to attain one hundred years.

On Quinquagesima Sunday, at the Memorial Church of the Holy Trinity, Westport, the Rev. K. Mackenzie, Jr., rector, preached a sermon commemorative of Mrs. Mary Fitch Page, who died at Norwich Town, Conn., on February 25th. As the widow of Mr. Richard Henry Winslow, she completed the building of the church which her husband had begun in 1860. She presented the finished edifice to the parish in 1861; and ever afterward proved herself a friend in the generous manner with which she contributed to its maintenance. A few years ago she endowed the church, insuring it an income of $1,000 a year. The church stands not only as a memorial of Mr. Winslow, but of her, whose good works and eminent Christian character are written in the memories of many whom she has blessed during the long years of her useful life. In 1874 she married Richard Channing Moore Page, M.D.,, who died in 1898. At her own demise she was 78 years of age. Her burial was at Bozrah, near Norwich Town.

By the will of Mrs. Page the sum of $4,000 is left to the Berkeley Divinity School, to establish the Mary Fitch Page Lectureship.

United Lenten services of the New Haven parishes are held at St. Paul's Church on Wednesday evenings, the successive speakers being the Rev. Flavel S. Luther, D.D., President of Trinity College; Rt. Rev. E. S. Lines, D.D., Bishop of Newark; Rev. Reese F. Alsop, D.D. rector of St. Ann's Church, Brooklyn, N. Y.; Rev. J. De Wolf Perry, D.D., rector of Calvary Church, Germantown, Pa.; Rev. E. S. Drown, D.D., Professor at Cambridge Theological School; Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of Pennsylvania; and Rev. G. A. Carstensen, Ph.D., Riverdale, N. Y.

Seabury Club lectures are being delivered in St. John's Church, Hartford, on Tuesday evenings during Lent on the general subject, "The Seven Gifts of the Holy Spirit." The successive speakers are the Rev. Samuel Hart, D.D., Berkeley Divinity School, the Rev. Harry Howe Bogert, Point Pleasant, N. J., The Rev. Charles Mercer Hall, Kingston, N. Y., the Rev. Louis Norman Booth, Bridgeport, Conn., the Rev. Ellis Bishop, Boston, Mass., and the Rev. Samuel R. Colladay, Berkeley Divinity School.

In the chapel of the Berkeley Divinity School, the mid-week sermons in the Epiphany and pre-Lenten season have been preached by the Rev. J. DeW. Perry, Jr., of New Haven, the Rev. G. E. Pember of Walton, N. Y., the Rev G. T. Linsley of Hartford, the Rev. A. F. Tenney of Pelham Manor, N. Y., the Rev. F. F. Johnson of Springfield, Mass., the Rev. W. A. Beardsley of New Haven, and the Rev. Dr. Grosvenor of New York. The sermons in Lent, on Helps to Personal Religion, are preached by the professors of the school, the Bishop of the Diocese also preaching in the course on the mid-Lent Wednesday. The Friday in Ember Week will be kept as a Quiet Day, the Rev. Prof. Colladay conducting the services.

A mission, conducted by the Rev. Gustav A. Carstensen, is being held at St. John's Church, Bridgeport, from the 12th to the 19th of March inclusive.

EASTON.

Wm. Forbes Adams, D.D., D.C.L., Bishop.

Death of T. W. Skirven.

Thomas William Skirven died of heart disease at his home near Fairlee, on the 1st of March, and was buried in St. Paul's cemetery on March 3d. He was a highly valued vestryman of St. Paul's parish, Kent County, for some fifteen years, and under a long period of his careful supervision our well-kept cemetery maintained its position as one of the most beautiful burying grounds surrounding any country church.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Death of Judge Cate.

A leading citizen and Churchman died last week in the person of Judge George W. Cate, senior warden of the Church of the Intercession, Stevens Point, and for many years associated with that parish and city. Mr. Cate had formerly been a law partner of D. Lloyd Jones, who died in Milwaukee only a few weeks before, but of late years had been circuit judge. The funeral service was held at the church on the 9th inst., being conducted by the Rev. A. George E. Jenner.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Death of Sister Katharine.

Sister Katharine, who for sixteen years has been deaconess in charge of the Appleton Church Home, Macon, died on March 2nd at the residence of her sister, Mrs. D. W. Young, at Kennesaw, Ga. Sister Katharine was a daughter of Colonel Ashmede Burt of Pendleton, S. C., one of the early governors of Nebraska, and was in her 63d year. She had been a deaconess for more than thirty years.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Quiet Day—Lenten Services.

A Quiet Day was observed by the clergy of Louisville on Shrove Tuesday. Upon invitation of the Bishop, all the clergy of the city assembled at the Cathedral at 9:30 A. M. After celebrating the Holy Communion, the Bishop removed his episcopal robes, and, vested in his cassock, and seated in the midst of the choir, delivered four most helpful addresses as a priest to brother priests.

After the Penitential Office, Hymn 586

was sung, which was followed by the first address.

The priest is so continuously giving out that it is important that he should be ministered unto, and in quiet days, retreats, and conferences, he should seek the divine help to fit him for his high office wherein he speaks not merely in the Name of God but in the place of God. The priest must live what he teaches, for his power is in his spiritual personality, and therefore he should guard against the grave danger involved in seeking to be right with men, lest he fail to be right with God.

The Bishop's second address was on The Priest as an Inspired Teacher. He is commissioned to teach; but is especially commissioned to teach the Gospel. If the pulpit has lost its power, it is because it has deserted its trust in attempting to teach what it is not commissioned to teach. The priest inspired by the Holy Ghost must be a student of the Bible. Some preachers prepare their sermons; some prepare themselves; and the preacher who studies God's Word on his knees will have a message to which men will listen. The preacher cannot lift up his people until he has first looked up; he cannot command until he has communed.

The Bishop's third address was on The Priest as a Faithful Shepherd. God has entrusted His priests with the care of His sheep, for whom the priest will have to give an account; therefore he should never look down upon his people nor upon his parish. The man who complains that his parish is too small for him is too small for his parish. The littlest parish is bigger than any priest.

The last address was on keeping one's life fit for the service of God. This closing a most helpful series of addresses to those who were privileged to hear them. All the clergy of the city were present, together with the Rev. Harry G. Musson of the Diocese of Indianapolis, and the Rev. Wm. J. Lemon of the Diocese of Milwaukee.

The Local Council of the Brotherhood of St. Andrew has arranged for a series of noon-day meetings to be held in a store-room on Main Street, Louisville, during the fourth and fifth weeks in Lent.

During Lent, at the Cathedral, Gaul's "Passion Music" will be rendered at Evensong, one of the six parts being sung in its appointed order on each Sunday, thus completing the whole work during the season.

The congregations of the Cathedral, Calvary, St. Andrew's, and St. Paul's parishes, Louisville, will hold union services on Fridays in Lent at 5 P.M., at which addresses will be made by Bishop Woodcock on "The Lordship of Jesus Christ" (a) In the Home, (b) In the Social World, (c) In the Civil Life, (d) In the Business World, (e) In the Personal Life, (f) In the Church.

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Mission at Kimball—Chapel at Gering.

Archdeacon Cope closed a very successful mission on March 1st at Kimball, Neb. The population of the place numbers 250, and at every evening service about half the adult population were present. There were three baptisms, and seven candidates are to be confirmed by the Bishop shortly. Before the close of the year steps will be taken to erect a chapel. The interest in the mission just held has been extraordinary. This point is worked by the Rev. F. Frost, priest in charge of Sidney.

The District is rejoicing in the opening of a new chapel at Gering, Neb. The Rev. G. B. Clark, formerly at Alliance, started the fund for church erection, which after his leaving was taken up by the Archdeacon and carried to a successful issue. Gering is in the neighborhood of large irrigated tracts of land, and expects a large increase in population. Sheridan is to be vacant by the resignation of the Rev. C. W. MacWilliams.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Lenten Arrangements—Mission at Patchogue—Ash Wednesday in Brooklyn—B. S. A.

Wednesday night addresses during Lent are in course of delivery at the Church of the Ascension, Brooklyn (Rev. Walter E. Bentley, rector), by the following named clergy: Rev. Canon McLarney of Ireland; Rev. Thos. H. Sill, vicar St. Chrysostom's Chapel, N. Y. C.; Rev. E. Alberton Lyon, rector Christ Church, Yonkers, N. Y.; Rev. H. R. Hulse, rector St. Mary's Church, Manhattan; Rev. Canon Bryan, Garden City Cathedral; Rev. John Smiley, rector of St. Edmund's Church, Bronx.

A course of Lenten sermons is being delivered at St. Paul's Church, Brooklyn (Rev. E. L. Ward, rector), on Wednesday evenings, embracing the following subjects and speakers for the consecutive Wednesday nights, beginning March 15th and omitting April 12th: The Catholic Religion," the Rev. Dr. Christian; "The Annunciation B. V. M.," the Ven. Canon Bryan; "The Worship of the Church," the Rev. Charles Mercer Hall; "The Daily Offices," the Rev. Henry C. Swentzel, D.D.; "The Lord's Prayer and Christian Life," the Rev. Henry M. Barbour.

On Shrove Tuesday the clergy of the south side of the Island attended a Quiet Day in Emmanuel Church, Great River (Rev. E. Clowes Chorley, rector). There was a celebration of the Holy Eucharist at the morning service, and throughout the day the devotions were under the guidance of the Very Rev. Dean Moses.

A parochial mission was held at St. Paul's, Patchogue (Rev. I. Probst, rector), on Sexagesima and the week following. The preacher was the Rev. E. Clowes Chorley, rector of Emmanuel Church, Great River. The Holy Eucharist was offered daily; a children's service in the afternoon, and Evensong and sermon every night. A special feature was the reservation of an evening for the attendance of men only. The population of Patchogue is growing very rapidly, and the Church is steadily strengthening its hold upon the newcomers.

Ash Wednesday services were well attended in Brooklyn, particularly the early morning ones. At the noon-hour services in Holy Trinity Church, last week, Bishop Burgess was the preacher, and two addresses he made there have attracted wide attention. For the first he chose as topic, "Christ's Temptations," which he applied to present-day conditions. The Bishop was outspoken against the saloon evil, and against divorce. "Satan," he said, "never shows the drink evil in its worst form to any man. But the road leads down to hell, notwithstanding. God help us if temperance does not keep the control in our palaces and cottages, in our cities and villages. It is a great national crisis we are facing to-day." The Bishop said that if the saloon problem could be administered with American common sense, the law could do a great deal, but the tendency is toward fanaticism on the one hand, and toward rhapsody and liberality on the other hand. "I think there can be no doubt the greatest blessing would come to our American public if a monopoly could be made of the traffic by the Government, and all hope of private gain be taken away from the saloonkeeper and the brewer." In that law is educative, the Bishop said he felt it might be much more efficacious than it really is. If one sees that the State, by its laws, upholds a high standard of morality, then one is forced to look more steadily at his own private life. "That is the good a federal law on divorce would do," he continued, "and indeed we are not one nation until we adopt it."

The second temptation of Christ was dwelt upon by Bishop Burgess in his second address. He said it is a sad commentary that the colleges of the country are teaching young men schemes of philosophy and avoiding the teaching of religion. He criticized Christian Science severely.

The March meeting of the Brotherhood of St. Andrew (Long Island Assembly) heard from the Rev. Dr. Alexander Vance of St. Michael's Church, on "Church Work for Men." He said that the Church must not be exclusive; nor, on the other hand, be run on club lines. At the evening session, the Rev. R. W. E. Merington of All Angels' Church, New York, read a paper prepared by the Rev. E. M. Whitehouse, on "Extension of the Brotherhood."

The Rev. Dr. James H. Darlington, Bishop-elect of Harrisburg, has accepted an invitation to give the noon addresses to men in St. Paul's chapel, Trinity parish, during the Fridays of Advent, 1905.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

City Notes.

The Rev. F. W. Faber of Lockport, N. Y., who was called by the vestry of St. John's Church, has declined the call, and, as the present rector, the Rev. L. B. Ridgely, wishes to leave for his work in China early in May, the vestry have prevailed upon Bishop Johnson to assume charge for six months, or until a new rector accepts a call, should the vestry decide to make one in the meantime.

Daily noon-day services during Lent are held in the Los Angeles Stock Exchange. The services are arranged by the District Assembly of the Brotherhood of St. Andrew. The clergy of the Diocese have charge of the services on Monday, Tuesday, Wednesday, Thursday, and Friday of each week during Lent, and on the Saturdays the services will be taken by laymen.

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LOUISIANA.

Davis Sessums, D.D., Bishop.

Death of Rev. A. J. Tardy—Lent in New Orleans.

The Rev. A. J. Tardy, rector of St. John's Church, deeply beloved by all who knew him and universally revered and esteemed, died suddenly on March 10th, and was buried on March 11th by Bishop Sessums and the Rev. E. W. Hunter of St. Anna's Church. All the clergy of the city were present.

Mr. Tardy was ordained deacon in 1873 and priest in 1875 by Bishop J. P. B. Wilmer of Louisiana, and served until 1879 as rector of St. John's Church, New Orleans, the same parish he was serving at the time of his death. His rectorship, however, had not been uninterrupted, and was only resumed in 1895. Between 1879 and that year he was successively rector of St. Thomas' Church, Hancock, Md.; Trinity Church, Pass Christian, Miss.; Holy Trinity, Minneapolis, Minn.; St. Mark's Church, Dalton, Ga.; and St. George's, New Orleans.

Church Club addresses at Grace Church, New Orleans, for the week ending March 18th, are being delivered successively by the Rev. E. W. Hunter, Rev. L. W. Lott, Rev. C. L. Wells, Bishop Sessums, and Rev. Beverly Warner, D.D.

Bishop Rowe of Alaska was a welcome visitor to New Orleans early in March. During his stay he preached at Trinity Church, Christ Church, and St. Paul's Church, and large congregations were deeply interested in his wonderfully interesting description of his work.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Baltimore Notes—Endowment for Cumberland—The Bishop Returns.

An overheated furnace in the basement of All Saints' Church, Baltimore, caused a small fire, which was readily extinguished by the fire department. The damage was about $28.

The music at St. Barnabas' Church, Baltimore, at the Wednesday night services during Lent is to be given special prominence. The male vested choir is to be present and some visiting soloists from the various city choirs. Mr. Harry C. Williams of Memorial Church sang the beautiful aria, "If With All Your Hearts," on Ash Wednesday night. The Bishop of Arkansas preached on the same evening at St. Luke's. On the previous evening, R. Gaul's cantata, "Ruth," was sung at Holy Innocents' Church.

A new chancel is being built at St. James' Church, My Lady's Manor, as a memorial to the late rector, the Rev. George Krebs Warner, who died last year. Other improvements are also being made. The ladies of the congregation have the work in charge.

The Rev. Edward M. Jefferys, rector of Emmanuel Church, Cumberland, announced at the regular monthly meeting of the Guild of Emmanuel parish, that the bequests of Miss Swan of Baltimore, and ex-Gov. Lloyd Lowndes, of Cumberland, had been constituted a consolidated endowment fund, which is to remain at interest until the principal and interest amount to $20,000, or until this sum is realized by other bequests. It was also announced that a magnificent memorial window will be placed in the church to the late Mrs. James A. Millholland, by her daughter, Mrs. Van Lear Perry Schriver, of Pittsburgh, Pa. The window is now being made by Tiffany.

The Bishop of Maryland has returned from his southern trip much benefited and the spring visitations have been begun.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Improvements at St. John the Evangelist's—Diocesan Notes.

In due course of time, as sufficient funds can be raised to defray the expense, there will be a great change in the interior of the Church of St. John the Evangelist, Boston. On the evening of March 9th a set of fourteen Stations of the Cross was blessed by Father Field. Five of these Stations are on each of the two sides of the church with four at the rear. The plaques are in heavy bas relief of old ivory tints and the figures are beautifully executed. They are the work of a Spanish artist and were made under the supervision of the Fellowship of St. John. One is a memorial to Bishop McLaren of Chicago, another to the memory of Bishop Knight of Milwaukee. At the right-hand side of the interior a beautiful oaken altar and screen have been installed. The altar will be dedicated on the feast of the Annunciation.

A meeting of the Southern Boston Branch of the Sunday School Union is called for St. Stephen's Church, Tuesday evening, March 28th. It is a public meeting, and the new field secretary, the Rev. Carlton P. Mills of Quincy, will be present and outline the purposes of this new organization.

An effort is being made among the Boston friends of Bishop Osborne to raise the sum of $1,000, to send him for use in the work of missionary extension in his new Diocese (Springfield, Ill.), which is referred to as one of "splendid difficulties." It is pointed out that there are six distinct objects in Bishop Osborne's Diocese which need outside help. The special committee having this fund in hand is headed by the Rev. Dr. Daniel D. Addison of All Saints', Brookline, as honorary chairman.

Before long the rector of St. Paul's, Natick, the Rev. George W. Sargent, will have a new home, as the parish recently has purchased a house with considerable ground in the centre of the town.

Trinity Church, Woburn, is soon to be located in a more central place. The edifice will be moved to a vacant lot at the corner of Main and Davis street, which contains 27,000 feet and is valued at $11,000. The deal for the removal was consummated by the treasurer, Mr. S. F. Trull, in consultation with Bishop Lawrence. This was Mr. Trull's last official act for the parish, as he died suddenly on the evening of the same day. As operations will be begun as soon as the frost is out of the ground, it is hoped that the remodelled edifice will be in complete readiness to receive the new rector, Frederick W. Beekman, when he assumes official charge in June. At present Mr. Beekman is completing his theological studies at the Episcopal Theological School in Cambridge and will be ordained immediately upon graduation. Meanwhile he has been serving Trinity parish in the capacity of lay reader and has given such general satisfaction that the parish has voted to receive him as its permanent rector. Although Trinity is not a large parish numerically, it is an old one, the movement for a church dating back to nearly fifty years. Thirteen men comprised the nucleus of the parish. For some time services were held in a private house. The present edifice was built in 1867.

A handsome alms bason of polished brass has been presented to St. Martin's Church, New Bedford, as a memorial to Mrs. Cleveland, wife of the rector, the Rev. E. H. Cleveland, who died a few months ago.

A new mission has been started in Norwood, which up to the present time has been without a parish, although an attempt was made a few years ago to create an interest but without signal success. The first service was held in a hall in the centre of the town on the evening of Sunday, March 5th, and was conducted by the Rev. Albert E. George, who is rector of the Church of the Epiphany in the neighboring town of Walpole. The service was well attended and there is every prospect of eventually establishing a permanent parish.

The Boston Branch of the Woman's Union Missionary Society held its 44th annual meeting in the parish house of Trinity Church a few days ago. The Rev. Dr. Blanchard presided, and the principal address was made by Miss Doremus of New York, who gave a vivid account of her work in India. In the course of her remarks she declared that the advice given by Buddhist priests to a Hindoo father when he desires to reclaim his son who has become a Christ-

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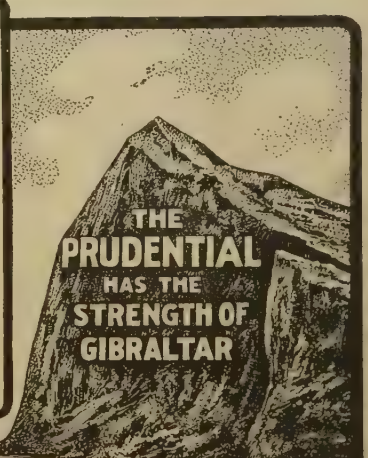

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ian convert, is, "Send him to America and he will be cured of Christianity."

The Rev. W. B. Holcombe, rector of St. James' Church, New Bedford, has been granted leave of absence because of ill health. During his absence the services are being conducted by the Rev. Harry E. Robbins, who recently came East from Anaconda, Mont.

The Sailors' Haven, long located in Water Street, Charlestown, has held its last services in the present building, which now is in process of demolition to make way for a new structure, toward the cost of which Mr. Stanton H. King, the indefatigable superintendent has worked hard to raise funds; and it should be said in passing that he has met with the greatest encouragement on every hand. The new building is planned with every need of the sailor in view. In fact it will be a genuine sailors' club. The new building will have on the basement floor, a concert hall to be called Lawrence Hall in honor of the daughter of the Bishop, who is one of the most enthusiastic workers in the interests of the Haven. This hall will extend through the first story. Here will take place the weekly concerts, which are an important feature of the winter season and to which talent from the various parishes contributes. Every part of a ship which can advantageously be duplicated in the interior arrangement and adornment of the hall will be used. A good-sized gallery will be provided for visitors. The floor will be of concrete and the walls of brick. On the second floor will be a room for games, and for reading, called Hemenway Hall. In the wall of this room will be placed the Mary Bennett Holden memorial fountain. The third and top floor will be divided into reading rooms, the largest of which is to be used by naval men and to be called the Commodore Perkins Memorial Hall; another reading and billiard room for officers, will be called the William H. Lincoln room; a large chapel will be named after John Allan, the first superintendent; and Superintendent King's room will be known as the Peabody Room; There also will be a large toilet room, equipped with shower baths for the sailors. During the summer the haven will be temporarily located in a large loft. It is hoped that the new quarters will be ready for occupancy by the close of the summer. This is one of the very important philanthropies in charge of the City Mission, and is deserving of the substantial aid of Church people at all times.

Dr. Wilfred T. Grenfell, the zealous missionary who is doing such excellent work among the deep sea fishermen along the Labrador coast, is in Boston and making addresses before numerous bodies in the hope of getting local coöperation in this very philanthropic work. On Sunday, March 5th, he spoke at Emmanuel Church, and on the 12th at St. Stephen's.

It is an interesting fact that out of one thousand Churchmen at Harvard University, but 150 of them are members of St. Paul's Society. In order to come into closer touch with this large number outside the Society, a series of services consisting of Evening Prayer was inaugurated on Ash Wednesday to continue throughout the Lenten season. On this first evening a lecture was given by the Rev. Dr. Endicott Peabody, headmaster of Groton School, on "One Difficulty of a College Man." The speaker for the following Wednesday evening was announced to be the Rev. Father Isaacs, priest in charge of the Armenian work in Boston. The subject of his address was "The Armenian Church, its Past and Present Status." On Sunday evening, March 26th, the Society will participate in a service at Christ Church, Cambridge, to be held under the auspices of the Church Students' Missionary Association, which has been holding a series of very successful services during the winter in several of the churches.

The annual public meeting of the Episcopal City Mission took place Sunday afternoon, March 12th, at Trinity Church, Boston. There was a good-sized congregation present to listen to a number of good speakers, who told of the encouraging work being done in various parts of the city, although by all it was admitted that the work is suffering for lack of sufficient financial help. Bishop Lawrence presided and made a thoughtful address, pleading for a wider sympathy for the Mission on the part of Church people. Others who spoke were the Rev. Frederick B. Allen, the efficient superintendent of the mission; the Rev. Arthur Ketchum of St. Mary's Church for Sailors at East Boston, which is under the auspices of the Mission; Mr. Stanton H. King of the Sailors' Haven at Charlestown; and Mr. Samuel F. Jones, superintendent of the Rescue Mission at the south end of the city. Each speaker told of conditions as they peculiarly exist in their respective neighborhoods.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

New Church for St. Peter's.

Ground was broken for the new St. Peter's Church, Detroit, on the 6th inst. The church will have a capacity for about 500 worshippers, and will cost between $6,000 and $7,000. It is hoped to have it ready by Easter.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

New Church for Plymouth.

Contracts have been let for the new St. Thomas' Church at Plymouth (Rev. W. S. Howard, rector). The plans adopted include ultimately a handsome tower on the west front, but that will not be commenced at present. The church will be erected of Bedford stone, and it is hoped that the corner stone may be ready for laying on May 1st.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Woman's Auxiliary—Lenten Addresses.

The quarterly conference of the Woman's Auxiliary was held at St. James' parish house on Tuesday, March 7th. Mrs. Murphy, the president, opened the meeting with prayer, and at 12 o'clock the Auxiliary adjourned to the church, where the rector, the Rev. Frederick Edwards, gave a short midday service for Missions, after which the meeting was reassembled in the guild parlors. A generous luncheon and social hour was enjoyed by 125.

In the afternoon the rector gave a short but most interesting talk on the "Point of View," introducing the speaker of the afternoon, Archdeacon Walter Hughson of the Morganton missions in the mountains of North Carolina, District of Asheville. He told of there being 3,000,000 people in the mountains of Kentucky, Tennessee, Georgia, and North Carolina, 50,000 of whom are children. Although the states do what they can, there are only children to the number of 1,000 able to attend schools, so that thousands are growing up in ignorance, and may become a menace

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to civilization. The Church is doing all she can with the limited means at her disposal. Statistics show that the largest number of recruits from any of our districts in time of war, ever since 1776, come from the mountains. Archdeacon Hughson's address was most uplifting, creating much enthusiasm. The offering for the day was given for his work, and many gave pledges both from Milwaukee and the outside branches represented; altogether amounting to $56.50. It is hoped that more pledges will be made; anyone wishing to help in this work can send direct to Archdeacon Hughson at Morganton, N. C. The Archdeacon was the guest of the Auxiliary ladies of All Saints' Cathedral while in the city.

A good congregation, two-thirds of whom were men, greeted Mr. James L. Houghteling at St. James' Church, Milwaukee, on Friday night of last week, as the first speaker in a series of Friday night addresses to be held during Lent at that church. Bishop Nicholson speaks on the present Friday on "The Christian Citizen." At St. Mark's a series of Wednesday evening addresses are made by a number of the city clergy.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Twin City Notes

The Bishop conducted a "Quiet Day" at Christ Church, St. Paul, on Shrove Tuesday for the members of the Inter-parochial Missions Class. His meditations were on the twenty-fifth Psalm.

St. Mark's Pro-Cathedral is holding the usual noon-day Lenten services. The topics are: "The Anticipation of Lent," "The Church, the Body of Christ," "The Religion of the Family," "The Lay Ministry," "The Christian Covenant," "God's calls," "The Atonement for Sin." The speakers are the Rev. Messrs. Purves, I. P. Johnson, Stowe, Thompson, Trimble, Thurston, Benedict, Wilkinson, and Thomas.

The Rev. I. P. Johnson of Gethsemane Church, Minneapolis, held a short pre-Lenten Retreat for the students at Seabury on the Monday and Tuesday before Ash Wednesday. The subject of the meditations was "Marks of the Christian Ministry."

The Rev. C. C. Rollit of Christ Church, Redwing, has arranged for a series of special sermons on the Sunday evenings in Lent. The preachers are from the Twin Cities and are the Rev. Messrs. Madeira, Purves, Wright, Wilkinson, and Rowse.

The Twin City Clericus met on Monday at All Saints' Church, Minneapolis (Rev. G. H. Thomas, rector). An interesting paper was read by the Rev. Dr. Trimble on "How Can Doctrinal Preaching Be Made more Acceptable?" In the afternoon a committee of physicians, known as "The Anti-Tuberculosis Committee," appeared before the Clericus and stated their plan of campaign and asked the assistance of the clergy in an educational way.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Lenten Arrangements.

Among the courses of Lenten services arranged by different parishes in the Diocese, Grace Church, Orange, has provided for children's services on each Monday afternoon, with addresses upon "Some Lessons for Childhood from Saintly Legends," (1) St. George, (2) St. Nicholas, (3) St. Augustine, (4) St. Francis, (5) St. Hubert, (6) St. Christopher. Tuesday afternoons there will be a series of addresses on Church Extension work by speakers who are familiar with the various fields. March 14, "How the Church Is Establishing Herself in the Island Possessions," by John W. Wood, Corresponding

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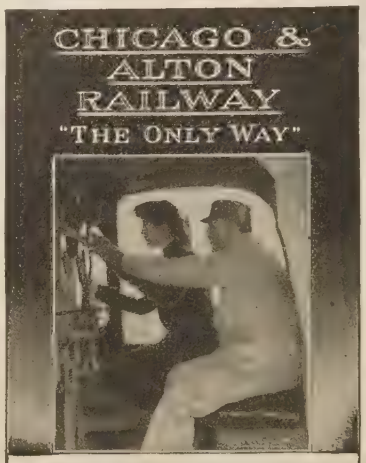

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Secretary of the Board of Missions; March 21, "The Medical Missionary in China: His Opportunity for Relieving the Physical Needs of the People and Opening a Way for the Gospel," by Edward R. Woodward, M.D., Ngankin, China; March 28, "The Church in the West: Its Contribution to the Building of Christian Commonwealth and Some of the Obstacles It Meets," by the Rev. Everett P. Smith, Educational Secretary of the Board of Missions; April 4, "Seventy Years of Church Work on the West African Coast," by the Rev. Edwin B. Rice; April 11, "What the Church Is Doing for the Japanese," by Miss Julia C. Emery, General Secretary of the Woman's Auxiliary; April 18, "From the Arctic Circle to the Southern Cross: Church Missions in Alaska and Brazil," by Mr. John W. Wood. Wednesday afternoons the addresses will be on "Some Helps to the Formation of the Christian Character." The Thursday night sermons will be preached by the Rev. Dr. Arthur S. Lloyd. Friday afternoons the subject of the lectures will be, "Turning Points of American Church History." The subject of the Sunday morning sermons will be, "The Blessed Life." On Sunday evenings the sermons will be, "St. Paul's Description of Charity," (1) Patience, (2) Humility, (3) Unselfishness, (4) Good Temper, (5) Sincerity.

At Calvary Church, Summit, there are special preachers on the Tuesday evenings beginning March 14th, as follows: the Rev. C. C. Edmunds, Grace Church, Newark; the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark; the Rev. Lewis Cameron, Church of the Holy Communion, South Orange; the Rt. Rev. Frederick Courtney, D.D., St. James' Church, New York; the Rev. H. H. Oberly, D.D., Christ Church, Elizabeth.

The sermons on Sunday afternoons are especially intended for the older candidates for Confirmation. The addresses on Wednesdays (5 P. M.) will be on "Prayer" in its various aspects; those on Fridays will be on Missions; March 10, "The Heroism of Patience in China," by the rector; March 17, "The Church Amid Mormonism," by the Rev. E. P. Smith, Educational Secretary of the Board of Missions; March 24, "The Heroic Pioneers in Japan," by the rector; March 31, "Work in Arkansas," by Bishop Brown; April 7, "The General Work," by the Rev. Dr. Lloyd, General Secretary; April 14, "The Wonderful Works of God in Uganda," by the rector.

At St. John's Church, Jersey City, Bishop Lines will speak on each Thursday afternoon after a short choral service.

NEW YORK.

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DAVID H. GREER, D.D., Bp. Coadj.

Lent in Yonkers.

A LENTEN letter from the Rev. James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, was sent to each home in South Yonkers.

Sunday evening services at that church during Lent will include sermons successively by the Rev. J. Lewis Parks, D.D., rector of Calvary Church, New York City; Rev. J. Lindsay Parker, Ph.D., rector St. Peter's Church, Brooklyn; Rev. H. P. Nichols, D.D., rector Holy Trinity Church, New York; Rev. D. Parker Morgan, D.D., rector Church of the Heavenly Rest, New York; Rev. T. F. Caskey, Christ Church, Brooklyn; and Rev. John T. Patey, Ph.D., rector St. Luke's Church, New York City.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Mission at Toledo—New Church for Mansfield.

DR. F. E. J. LLOYD'S mission in Calvary Church, Toledo (Rev. L. E. Daniels, rector), came to a close on Sunday evening, March 5th. The attendance and interest grew steadily to the end. An unprecedented num-

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"By some oversight, probably, there is no mention in the Philadelphia correspondent's article in the current number of THE LIVING CHURCH of Mr. Frederic C. Morehouse's paper on 'Church Parties,' given by him before the February meeting of the Church Club of Philadelphia. A paper of the notable excellence of this one, and upon a subject involving so extensive a review of Church History, might properly and profitably be given to the Church at large, in some printed form. For luminous and comprehensive treatment, and for fair dealing with all phases of Church thought and movement, Mr. Morehouse's lecture deserves high praise. It is to be hoped that it may soon be put within the reach of the impartial reviewer, and of the reading public generally.

"SAMUEL UPJOHN.

"Philadelphia, February 11th, 1905."

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ber were at the early celebration on the closing day, as also at the other services. The service for men in the afternoon was specially impressive. A goodly thank-offering witnessed to the deep appreciation of the evangelist's services.

A new site has been selected for Grace Church, Mansfield, the present site having been sold to the city for the erection of a library building. After examination of several properties offered, the site selected is that on the southwest corner of Third and Bowman Streets.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Death of Rev. George A. Latimer—Philadelphia Notes.

The Rev. George A. Latimer, one of the oldest priests in the Diocese, entered into rest on Ash Wednesday. Mr. Latimer was born in the city of Philadelphia, 76 years ago. He was made a deacon and advanced to the priesthood by the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania. From 1855 to 1857 he was a curate at old St. Paul's Church, Philadelphia. He was instrumental in beginning a new parish, called the Church of St. John the Evangelist, at Third and Reed Streets, Philadelphia, from 1857 to 1859. He subsequently became rector of St. James' Church, Calvary Hill, Pa., and Grace Church, Cressona, Pa. In 1868 he became rector of Calvary Church, Wilmington, Del., and in 1877 rector of St. John's Church, Northern Liberties, Philadelphia, where he remained until 1891. He then became connected with the City Mission and for a short time was one of the clergy connected with the Church of the Saviour. West Philadelphia, and during the summer of 1904 was chiefly responsible for the services of that parish. He was a greatly beloved priest and his fund of information concerning the Diocese was an unceasing source of interest to those who had the pleasure of hearing him speak of the Church life of his earlier days. The office for the dead was held in the Church of the Saviour, West Philadelphia, on Saturday, March 11th. The burial was made in Woodlands Cemetery.

The will of Eliza Burr, who died in Christ Church Hospital, leaving an estate valued at over $5,000, directs that all furniture and other effects owned by her be given to that institution. This hospital is one under the care of old Christ Church.

The Rev. Father Huntington, O.H.C., has been preaching at St. Stephen's Church and at old St. Paul's Church at the noon-day services for business people. St. Stephen's has been filled to its utmost capacity. The Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, has been preaching at old St. Paul's on "The Crises in the Life of our Lord." He has proven himself to be a most helpful preacher to men.

The choir of St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector) has been beautified by choir stalls of Flemish oak which are copies of some old Italian stalls and were given by the sister of the Rev. Henry Robert Percival, D.D., as a memorial to Dr. Percival, the founder of St. Elisabeth's Church. The contract for the new organ has been given to the Estey Company. It is intended to set it up in the church during the summer. At the Epiphany festival of the Sunday School, $175 was presented toward the new marble balustrade for the choir.

St. Paul's mission, Bristol (the Rev. J. Kennedy Morehouse, rector), has applied for a charter and will probably be admitted into union at the next convention of the Diocese of Pennsylvania. It is hoped to pay off all indebtedness by Easter day. This parish was for a number of years under the care of the Rev. Thomas J. Garland, secretary to Bishop Whitaker.

The Rev. A. G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia, is expected to preach or give instructions each day in Lent.

A systematic effort has been made in the interest of missions by St. James' Sunday School, Philadelphia, through letters and other reading matter sent with a mite box on Ash Wednesday to all the young people in the parish who are not enrolled in the Sunday School, as well as by active efforts among the Sunday School children. This Sunday School gave $356 in its Lenten offerings of last year, and is trying to do even better this year.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Lenten Services—Missions Study.

The noon-day Lenten services being held in St. Andrew's Church under the auspices of the Brotherhood of St. Andrew, began on Ash Wednesday, when the Bishop made an address on "The Penitential Season and its Proper Observance." On Thursday and Friday the Rev. Dr. White, rector of the church, was the speaker, and on Saturday, the Rev. Dr. Bragdon of Homestead had for his topic, "Confession of Sin." From March 13-17 the Rev. P. W. Sprague of Chalestown, Mass., will give a series of addresses on "Christ's Message to Our Age," and on the 18th the Rev. Mr. Patton of Wilkinsburg will speak concerning "Christ's Example."

The March meeting of the Missions Study Class connected with the Woman's Auxiliary was held in the parish house of Emmanuel Church, Allegheny, on Thursday afternoon, the 9th inst., Mrs. C. A. Bragdon of Homestead being the leader. The subject for discussion was "Brazil." Two papers were read, the first by Mrs. G. A. Gormly of Sewickley, giving an account of Brazil in general and more especially that part of it in which the Church is at work; and the other by Mrs. Watkins of Wilkinsburg, telling of what has been accomplished in the few years since the inception of work in that most interesting and fruitful missionary field.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Death of Mrs. T. W. Clift.

The wife of the Rev. T. W. Clift, rector of St. Thaddeus' Church, Aiken, died at her home in that city on March 1st of double pneumonia. She was a daughter of Dr. F. F. Carroll. The burial service was held on the following Thursday with interment at Midway.

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SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Missionary Services in Cincinnati.

A series of very interesting missionary services were held in Cincinnati on March 5th and 6th, the addresses being made by Dr. E. R. Woodward of Ngankin, China, and Mr. John W. Wood, associate secretary of the Board of Missions. The services on Sunday were as follows: 11 A. M., Christ Church, "A Church Hospital in a Dragon, Stronghold," by Dr. Woodward; Church of the Advent, "Some Methods and Results of Missions Abroad," by Mr. Wood; 3:30 P. M., Sunday School meeting in the Church of Our Saviour, "What an American Doctor Knows About Chinese Children," by Dr. Woodward; "How the American Sunday Schools Help the Boys and Girls Throughout the World," by Mr. Wood; 8 P. M., St. Paul's Cathedral, "How a Christian Hospital in China Opens the Way for the Gospel," by Dr. Woodward; Christ Church, "A Year's Work in the Mission Field," by Mr. Wood. On Monday, there followed a "Conference with the Clergy," at which time Dr. Woodward gave an account of his hospital work in Nganking. At noon a luncheon was given by the clergy and a number of laymen to Dr. Woodward and Mr. Wood at the Business Men's Club. Bishop Vincent presided and addresses were made by the guests. Later there was a meeting of the Woman's Auxiliary at St. Paul's Cathedral, with addresses as follows: "The Life of Women in China and What Christian Missions do to Better It," by Dr. Woodward; "The Message of the Mission Field to the Woman's Auxiliary," by Mr. Wood; 8 P. M., St. Luke's Church, a lecture on "Alaska," illustrated with stereopticon views, by Mr. Wood. All the services were largely attended. The addresses were well calculated to arouse a deep interest in missions, because they were very instructive and very practical.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
Edw. W. Osborne, Bp. Coadj.

Fire at Bloomington.

Flames were discovered coming through the roof of St. Matthew's Church, Bloomington, on the morning of Ash Wednesday shortly after the conclusion of the early celebration. The blaze was extinguished with a loss of only about $50, covered by insurance. The fire was caused by a defective flue. The daily services during the remainder of the week were of necessity suspended.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Memphis Notes—Sewanee.

Grace Church, Memphis, has begun the building of a new church and they have planned to lay the corner stone on Palm Sunday. St. Mary's Cathedral expects to resume the construction of its nave after Easter. Much interest is being taken at St. Mary's in the special music preparing, the "Daughter of Jairus" being in preparation, and other music to be rendered certain nights during Lent. At Calvary Church also the combination of Church choir singers of the city meets weekly in the parish house and expects to give some concerted work after Easter. Mr. R. Jefferson Hall of Calvary was chosen director of the music of the society. Grace Church has organized an auxiliary Sunday School choir for the Lenten services and it numbers about thirty-five, all vested.

At St. Mary's Training School for mountain girls, Sewanee, $113.50 has been raised toward the erection of a chapel, to cost $2,000, and the present chapel will afterwards be used for a mission room. The sisters report the great loss to the mountaineers by fires destroying their cabins in the winter time, owing to their inflammable structure. For the new building to be erected for the work of the school, all but $941.30 has been raised towards the total cost of $3,000.

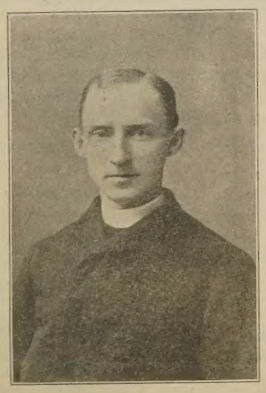
Mrs. Gailor, the wife of the Bishop of the Diocese, has arranged, at her home on every Thursday in Lent, a series of Missionary Teas, and the study will be The Life of St. Paul. The offerings will go to the credit of the Woman's Auxiliary branches in Memphis for the United Offering. A Quiet Day has been arranged for the Auxiliary women on the vigil of the Annunciation at the Cathedral. The Rev. William Johnson of Cleveland, Tenn., has been asked to deliver the addresses.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Rector-elect of Houston.

The newly chosen rector of Grace Church, Houston, in succession to Bishop Aves, is the Rev. Peter G. Sears, at present rector of St. Paul's Church, Meridian, Miss. Mr. Sears was graduated at the University of



Rev. P. G. Sears.

Mississippi with the degree of B.A. in 1885, and was ordained deacon in 1887 and priest in 1890, both by the late Bishop Thompson of Mississippi. His ministry up to the present time has been spent wholly in the Diocese of Mississippi as rector, successively, of Christ Church, Holly Springs, St. Andrew's, Jackson, and St. Paul's, Meridian. He is at the present time a member of the Standing Committee and an examining chaplain of the Diocese, and is so favorably known to his brethren within the Diocese that he was very generally thought of in connection with the episcopate at the time of the recent vacancy. Mr. Sears' entrance upon his new work is somewhat delayed by the illness of one of his children with typhoid fever.

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VERMONT.

A. C. A. Hall, D.D., Bishop.

Diocesan Notes.

Evelyn, the youngest daughter of the Rev. E. B. Carpenter, rector of St. Thomas' Church, Brandon, died of pneumonia after a short illness on Thursday, March 9th. The funeral was held at the rectory on Saturday, March 11th. The Rev. D. D. Chapin officiated.

Bishop Hall commenced his Lenten courses of sermons by preaching in St. Luke's Church, St. Albans, on Ash Wednesday evening, where he was intending to preach every Wednesday evening during Lent. He had also planned to preach on Friday evenings at St. Paul's Church, Burlington, on "Some Symbols of the Working of the Holy Spirit." These and other arrangements, however, are interrupted by Bishop Hall's attack of appendicitis, reported in another column. The Bishop, in his Lenten Pastoral, urges upon the various congregations of the Diocese the duty of meeting the apportionment for Diocesan and General Missions, as well as raising the stipends of their clergy to an adequate living wage.

During Septuagesima and Sexagesima weeks, two conferences were held at the Bishop's House, where several of the younger clergy of the Diocese were present. The exercises consisted of special devotions, study of Greek Testament, and conferences on subjects of practical Church work.

Mr. J. N. Woodfin, Treasurer of the Diocese, is slowly recovering from a severe attack of pneumonia.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary.

The Woman's Auxiliary met in St. John's hall, on Tuesday, March 7th. The attendance was not so large as usual, owing to a wet day, and the presence in many families of inauguration guests, but twenty parishes were represented. A most interesting address was given by Dr. Jefferys of Shanghai, China. He spoke, first in answer to the question often asked: "Why Should We Force Our Religion on the Chinese, who have a religion of their own, which they do not seek to force upon us?" and in this connection referred to a small book in which this question is propounded, and which he thought might have been seen by those present. It purports to have been written by a Chinese official; but bears internal evidence, as Dr. Jefferys pointed out, of being the work of one of another race, and he had further personal knowledge that the author is an Englishman. Dr. Jefferys spoke of the beautifully equipped St. Luke's Hospital at Shanghai, and said that what he most needs is more and better trained nurses, and that the best aid a branch of the Auxiliary could give this work would be to pledge $100 yearly for five years for training a nurse. Pending arrangements to this end, an offering was taken, and a small balance reported as left from the evening meeting lately held was also voted for this work. The Bishop of Arkansas, who had come in, and been a deeply interested listener to Dr. Jefferys, then spoke a few words, and distributed some papers in regard to "The Arkansas Mission Church Building Fund," to which he said there are many subscribers in this Diocese.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

New Church at Holyoke.

The new and very fine plant, comprising church and parish house for St. Paul's parish, Holyoke (Rev. Henry H. Morrill, rector), is now completed, free of debt, at a cost of about $60,000. It is one of the most complete Church properties within the Diocese. The church was formally opened for service on Sunday, February 5th, when there were successive services at several hours during the morning and a choir festival in the evening. At the latter service the parish choir was assisted by other choirs from Westfield and Amherst. In connection with the church, the new Green memorial altar was in place, and the rector thanked the members of St. Martha's Guild for the furnishings for the parish house and for the new choir vestments. He asked also for various needed gifts for the furnishing of the church, and received during the day promises in response to that request, of a brass litany desk, processional cross, lectern Bible, altar book, altar vases, and other gifts.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Improvements at Marshall — Death of Mrs. Bulkley.

The interior of Trinity Church, Marshall (Rev. F. A. McElwain, priest-in-charge), has been re-decorated and much beautified. New pews have been placed in the church and the chancel has been refurnished to some extent. Among the gifts are an altar and lectern, both of oak, plain but handsome. The altar is the gift of Mrs. Wm. Harrison in memory of her father, Col. Vincent Marmaduke, formerly an officer in the Confederate army.

Mrs. Anna Elizabeth Bulkley, widow of the Rev. O. B. Bulkley, one of the early missionaries in the state of Missouri, died at her home in Higginsville, on February 22nd, at the age of 83. The burial took place at Blackburn, Mo., the Rev. F. A. McElwain of Marshall officiating.

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The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

Farm Products.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

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Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

Owing to an arrangement made by the clergy and organist of St. Patrick's Cathedral, New York, an interesting model of a small organ, or more strictly speaking, certain selected pipes of a large organ, demonstrating the tonal peculiarities of the Hope-Jones system, will shortly be placed in the western gallery of the Cathedral.

We have more than once referred in these columns to the striking difference in tonal resources which exists between the average European and American organ. It has been the custom to lay much of the blame for the inadequate tone of our organs upon the architects, who never design churches with any special provision for music, vocal or instrumental. This blame is thoroughly deserved, as hundreds of instruments have been, and continue to be, practically ruined through the stupidity of those responsible for the designing of the buildings in which they are placed. This however does not fully explain the inferiority of American organs. There are not wanting those who, like the authorities of St. Patrick's Cathedral, feel that there must be some fundamental reason why the very best organs built in this country are far behind the European productions.

When such men as Alexander Guilmant and Edwin Lemare, state that our instruments are deficient in true organ tone, they speak from actual experience, both of them having given more recitals upon the great organs of the world than any other two men.

The ground we have always taken is, that the ingenuity of our builders is consumed in the invention and construction of organ *machinery*, and this view seems to be generally conceded to be the right one.

Furthermore, our little, carpeted, cosy churches foster the designing of small scale, toy organs, voiced literally to "suit the building." Grandeur, dignity, massiveness and majesty of tone production, cannot easily take root in a country where there are as yet no buildings that can be classed with those of England and the continent of Europe.

In short, European ecclesiastical architecture is largely responsible for the excellence of foreign organs, and American ecclesiastical architecture (if there is anything that can be called by that name) is responsible in a great measure for our drawing-room diapasons, tibias, etc.

The coming experiment at St. Patrick's Cathedral will therefore be watched with very keen interest, for Mr. Hope-Jones represents the foreign school, and his inventions and improvements have created the greatest enthusiasm abroad, where he has built so many famous organs.

We recently heard in the factory of his firm, at Bloomfield, New Jersey, one of the Hope-Jones special stops containing 85 pipes. Not only was refinement of tone apparent, but when used to its full power with sub and super octave couplers, the volume equalled that of an average twenty-stop organ, and from one single rank of pipes a full organ effect was obtained.

The model that is to be placed in St. Patrick's Cathedral is to contain fifteen pipes. These will be as follows: a complete chord in the key of C, of double tongue tubas; two Diaphones, one speaking the sixteen-foot note, and one speaking the two-foot note; one Cornopean pipe of two-foot pitch; one French Horn pipe of four-foot pitch, and one Tibia Plena pipe of two-foot pitch. The Tubas will begin at the sixteen-foot note, and will extend up to the one-foot note, ten pipes in all. Special wind pressures will be employed.

It is expected that the tone of these fifteen pipes will more than equal that from the whole of the large four-manual organ now standing in the Cathedral gallery!

The American practice of covering with leather, the surfaces upon which the reed tongues beat, will be discarded in favor of the English plan of letting the tongue beat upon metal, and securing absolute smoothness and absence of rattle through skill in voicing.

The tone from the Diaphone is obtained by means of a hollow, elongated piston, which is caused to vibrate within a suitable cylinder, many hundred times a second. The power of tone of the Diaphone can be varied without alteration of pitch, by changing the pressure of wind admitted from the bellows.

From time immemorial only *two* ways of producing tone have been used in connection with organs. These are known as "flue" and "reed." The Diaphone forms a *third* and entirely distinct method of producing sound.

Its tones are very musical, and have the property of being heard at a great distance. On this account Mr. Hope-Jones' invention has just been adopted by the Canadian Government, to displace the unmusical sirens used in connection with many lighthouse and fog signal stations.

The model in the Cathedral will be supplied with wind pressure of 25″ aqua, by means of what is known as the Kinetic Rotary Blower, driven by an electric motor.

This blower consists of a series of fans mounted on a single shaft, and revolved at a speed of eight or nine hundred revolutions a minute. It delivers air into the organ reservoir in a perfectly steady stream, and although it will be placed temporarily on a hollow wooden plaform right in the body of the Cathedral, it will make very little noise. This system of supplying wind for organs by means of a rotary blower is rapidly coming to the front, and is deemed superior to the old-fashioned method of obtaining wind from large bellows.

It is to be regretted that while erecting this experimental model to show the alleged superiority of European tone, samples of the delicately voiced stops, for which the Worcester Cathedral organ is famous (built by Mr. Hope-Jones), are not furnished. The object is to prove conclusively the quality and power of certain stops which are practically unknown in this country, and although only a small number of pipes are to be used, the same proof can be obtained from them as from a larger number.

We understand that through the courtesy of the authorities of St. Patrick's Cathedral, interested parties will be permitted to test the model on suitable occasions. Applications may be made to Mr. Hope-Jones, Bloomfield, N. J. We consider the exhibition of this model a very important matter; not merely to the Cathedral authorities, but to all professional organists, and others interested in organ construction. From what we know of the European organs built by Mr. Hope-Jones, we have no hesitation in believing that what this model is expected to show will be demonstrated beyond all doubt.

Edison, the great inventor, is a great believer in hard work. His own definition of genius is: "Two per cent. is genius and ninety-eight per cent. is hard work."—*Sel.*

Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith.—*C. H. Spurgeon.*

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